

A  
P A R A P H R A S E  
O N T H E  
*Ten* C O M M A N D M E N T S  
I N  
Divine Poems

ILLUSTRATED

With Twelve Copper Plates, shewing how  
Personal Punishments has been inflicted on  
the Transgressors of these Commandments,  
as is Recorded in the Holy Scripture.

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*Never before* P R I N T E D.

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Also, a *Metrical Paraphrase* upon the  
CREED and LORD'S-PRAYER.

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Written by GEORGE WITHER Esq;  
Author of *Britain's Remembrancer*.

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Psalm 119. 5. *Would GOD my Ways were so Dire-  
cted that I might keep thy Statutes!*

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Licensed according to O R D E R.

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L O N D O N,

Printed, and are to be Sold by *Eben. Tracy*, at the  
Three-Bibles on *London-bridge*. 1697.

PARAPHRASE  
ON THE  
TEN COMMANDMENTS  
IN  
Divine Poems

ILLUSTRATED  
With Twelve Copper Plates, showing how  
Personal Punishment has been inflicted on  
the Transgressors of these Commandments  
as is Recorded in the Holy Scriptures.

NEW EDITION  
AND A General Engraving upon the  
CRUCIFIX and WORDS-PRAYER.

Written by GEORGE WITHER Esq.  
Author of British Reminiscences.

Printed by J. H. COLEMAN, at the  
Printers, in Pall-mall, near the Theatre.

Price according to the Bill of Fare.

TO BE HAD OF ALL  
Booksellers, and of the Author at his  
House, in Pall-mall, near the Theatre.





*To all such as have formerly been  
Friends to the Author, his Daugh-  
ter and only surviving Child De-  
dicates these Meditations.*

**I**T was seldom my Fathers  
practice, (especially of late  
years,) to Dedicate his Works  
to particular or great Per-  
sons ; And did I attempt any  
such thing now, I should be  
afraid lest I might disturb  
his rest in the Grave. All  
you therefore that had a

A 2                      kindness

*The Preface.*

kindness as well for his Person as his Works, I desire to accept of my good will in sending this Relique of his abroad in publick; Which though it hath been written some considerable time, is but lately minded or come to hand. And however it happened to be bundled up with other old Writings (where I found it) yet I verily believe it was designed for the Press by those many alterations he had made, which had so blur'd the Original Copy, that I  
was

## *The Preface.*

was forced to get it Transcribed before it was fit for my self or any body else to read: And having now perused it, I could not in conscience conceal such necessary Truths as are therein contained, in hopes that it may take the effect himself desires in his Epistle to the Reader exprest in his Prayer; believing, that that good Spirit which first dictated those Petitionary words will accompany them to the Worlds end. And then I also believe, that what I have

A 3

done

## *The Preface.*

done in making this publick  
will be acceptable both to  
God and Man, which that it  
may, shall ever be the Prayers  
of

From my Lodgings  
at Mr. Snowdens a  
Printer, at the  
lower end of Great  
Carter-lane, the  
23d of April,  
1688.

*Your assured Friend in  
all Offices of Love  
and Service*

*E. B.*

---

## ADVERTISEMENT.

**T**HE Copper Plates mention-  
ed in my Fathers following  
Epistle, in some of his removals from  
one Habitation to another have been  
lost, so that I have been forced to  
get new ones made.

TO



# TO THE READER.

**I**N that great Plague, which ( as I believe ) was the most contagious Pestilence that ever afflicted this City of London, it pleased God to enclose me there, and to give me grace to make such observations upon his Justice and Mercy, as I hope ( however others esteem of them ) shall never of me be forgotten during life.

A while before this last Visitation, the same gracious God provided me a little place to escape unto, where I did but only

## To the Reader.

hear of that which my Brethren suffered, and therefore (as I may well fear) was not so sensible of their misery as I ought to have been.

Yet I was not altogether without Meditations as became the time, (but as the necessities wherewithal God hath yet exercised me would give leave) endeavoured to employ some hours in the consideration of things pertinent to the Honour of my Preserver, that I might not appear less thankful for this deliverance, which was without Terror, than I seemed to be for that which I obtained with fear and danger.

Part of my Musings were upon the Moral Law, the neglect whereof (being the cause of all Plagues) is never impertinently thought upon, much less when the hand of God is extended to chastise us for infringement of the same. And what I then meditated

## To the Reader.

tated, is now offered unto the publick view,  
that it might the oftner occasion me and  
others to be mindful of our Duties.

Neither my Estate, nor the place I lived  
in would afford me the use of Books, at that  
time, therefore instead of them I perused  
mine own Heart to to see what I could read  
there: For in the Heart of Man it was  
originally written. And though our corrup-  
tion hath now so defaced it that we need  
some helps to explain the essential meaning  
of the Holy Text long since written in Stone;  
Yet if we would but be so diligent as good  
Antiquaries in examining defective In-  
scriptions upon decayed Monuments, we  
might sometime find the Truth more cer-  
tainly than by trusting over-confidently to  
the search of others, who many times deli-  
ver their own Fancies instead of the right  
meaning of Gods Law.

Others

## To the Reader.

*Others I confess (though not many in the English Tongue) have to this purpose divulged large Commentaries: But some want Money to purchase them, and some want leisure to peruse them: for they are so large that many Readers had rather venture to break all the Commandments than to scan over those Tracts; and yet perhaps these brief Meditations have expressed somewhat which is not found in any of them.*

*I profess not (as I have elsewhere said) to teach the Learned, but to be unto them a Remembrancer only of what they already know (which will otherwhile happen by this means even when they take up my Books to peruse them with contempt rather than for any better end) yet they who are as Ingenious as Learned, have entertained them with good respect as not unuseful.*

*The*



## To the Reader.

*The same Spiritual nourishment which others have tendred more artificially dressed for the publick Feasts of the Soul; I have here and elsewhere indifferently fitted for their private refreshments, who are best nourished with plain Diet, and who have heretofore wanted either opportunities or due care to come to those Repasts. And if I can but find means to relieve the Blind and Lame in understanding, till a more powerful means shall fetch them from the Hedges and High-way-sides to be Guests at the great Banquet, I shall hope to have done somewhat worth my pains.*

*Ignorant persons may be advantaged hereby mediately or immediately; by receiving Information or occasion of Reformation: yea the Composing thereof in Verse will cause many to be the more delighted therewith; Some the better to remember it, others out of curiosity to take notice*

## To the Reader.

*notice of it, who may afterward give it more serious entertainment, and no doubt all good men will afford it a favourable censure so far as it shall deliver the Truth.*

*So far only I desire it should be allowed, and in that desire do humbly submit the same to the Censure of Authority, and the Success to Gods blessing. Which I beseech Oh Glorious God so to manifest in this Mite vouchsafed out of the Infinite treasury of thy holy Spirit, that like a grain of Mustard Seed it may be fruitful to the encrease of Piety beyond the expectation answerable to so despised a means : For some in these days have perverted the plain meaning of thy Law ; yea some have lately strived both by their words and works to make the same wholly void and of no use, that they seem either not to have known, or to have quite forgotten ; That thy Truth remaineth from*  
one

## To the Reader.

one Generation to another, or That thy  
righteousness is an everlasting righteousness,  
in so much that we may justly repeat  
unto thee this complaint of thy Prophet  
David; Lord it is time for thee to lay  
to thine hand, for they have destroyed thy  
Law. Hear my prayer O Lord, and  
though I am small, and of no reputa-  
tion, yet since I would not forget thy  
Law, deliver me from mine Oppressors,  
and so teach me thy Statutes, that I  
may keep them unto the end; yea  
though the proud have me in derision,  
and almost made an end of me upon  
Earth, yet let my heart be made so  
upright in thy Statutes, that I may not  
be ashamed to remember thy promise  
made to thy Servant, even that where-  
in thou hast caused me to trust; Let  
it quicken me, and be my comfort in  
my troubles. For thou art all my por-  
tion, and I have determined to keep  
thy

## To the Reader:

thy word; Before I was afflicted I went  
so much astray that it was good for  
me to have some troubles. O let me  
hereafter be always exercised in thy  
Law; Let it be a Lanthorn unto my  
feet, and a Light unto my path. Look  
upon me, and be merciful unto me  
as thou usest to be unto those who love  
thy name. Let the proud be ashamed  
that they have dealt falsely with me.  
Let such as fear thee be turned unto  
me, and comfort thou me according  
to the years wherein I have been afflic-  
ted, that they who see it may glorify in  
thy name, for mine eyes have almost  
failed with waiting for thy assurance.  
Though I have gone astray like a Sheep  
yet seek thy Servant, and deal with  
me according to thy mercy. Let all  
these my Supplications come before  
thee, that my Soul may live, that my  
Lips may praise thee, and that my  
Tongue

To the Reader.

thy Tongue may sing of thy Goodness and  
for Mercy for ever and ever, Amen.

thy Sir, among other kindnesses vouchsafed  
my in your Neighbourhood, I received from  
you the Copper Plates, which are now  
made use of in this Book. The words  
which I have added unto those dumb  
figures will make them (I hope) much  
more profitable, and cause them to be a  
means of publishing those Caveats and  
Universal Duties which are pertinent, as  
well to the General well-being of Man-  
kind, as to the Glory of God; which two  
things were the proper ends of our Crea-  
tion, and ought also to be the chief care  
of our life.

To those ends therefore, and that your  
gift might not be unprofitably bestowed,  
I have returned the Coppies of those Fi-  
gures which you gave me, illustrated with  
such

## To the Reader.

such Meditations as my leisure and ability could afford. And they do now as well speak as make signs what is prepared for wilful Transgressors of these Laws whereby if God may receive any honour or his Children profit, I desire it may be some honour and advantage, which is the desire of

Your Hcarty and Well-  
wishing Friend

GEO. WITHER.

THE

# The Decalogue.



Happy shall that man become,  
 Who this Law departs not from:  
 Blessings will descend on him,  
 From the Mount of Gerizim;  
 But from Ebal they shall hear  
 Curses, who rebellious are.  
 Death, for them, attending stands,  
 Who shall break these just Commands;  
 And to those who them obey,  
 God proposeth life for aye.

B

THE

# THE Prologue

*Let All these following Lessons learn,  
For all Mankind these Laws concern.*

**A**LL you who Sons by *Grace* or *Nature* be,  
Give ear to what my *Muses* preach to me ;  
For, what I now do purpose to declare,  
No less, than *Universal Statutes* are,  
Which every Child of *Adam* (here beneath)  
Must keep in person, on the pain of *Death*,  
Or, by a *faithful Penitence* procure  
An *able Pledge*, to pay his *Forfeiture*.

You, who by *Nature*, had the means to know  
What Duties, *Creatures* to their Maker owe ;  
Read here, what by God's Finger once was writ  
Within your hearts ; that you may practise it.  
And having lost that *Light* which *Nature* gave,  
Take what you may by *Grace's* tender have.  
On fleshly *Tables* once again renew  
The fair *impression* which at first he drew :



## The Prologue.

3

For, 'twas your *Sin* which thence Gods *Law* did  
And, *Ignorance* therefore excuseth not. (blot

*You*, whom the *special grace* of our Creator  
Brought by his power Almighty thro' the *Water*  
Of sound *Baptism*, ( and, within the *Flood*  
Of his dear *Sons* most pure and pretious *Blood*;  
Drown'd all that *Hoast of Sins*, which our *Grand*  
Had mustred, for our final overthrow: ) (Foe  
Observe *you* also, this renowned *Law*,  
To keep it, with a loving filial awe,  
Lest ( though you scap'd enraged *Pharoh's Hoast* )  
Your entrance to the promis'd *Rest* be crost :  
And lest your following what your Lust deviz'd  
You, in your lawless wandrings be surpriz'd  
By those (yet living *Tyrants*) who possess  
The passages, of this *Lifes Wilderness*.

For, though in *Act* we cannot keep entire  
So strict a *Law*, we may in our *desire*;  
And where *Desire* is not perverted quite,  
We have a ready means to set it right.  
If any say or think this *Obligation*  
Pertaineth only to the *Jewish Nation* ;  
They are deceiv'd ; for if they well compare  
These *Precepts*, to those *Laws* which written are  
Within our hearts, it will be out of doubt  
That, these, are but the same transcribed out.

In *Stone*, they were engraven long ago  
Lest all the World should quite forgetful grow

B 2

Of

# The Prologue.

Of these their Duties, To the *Jews* God gave them  
 To be preserv'd from loss: From them we have  
 Distinguish'd by *two Tables* to be known, (them  
 From *Laws*, that were peculiar of their own:  
 And though some literal circumstance be found  
 Appearing to oblige beyond the Bound  
 Of *Legal Ceremonies*, which to some  
 A means of stumbling and offence become;  
 Yet they, that meekly minded are, shall see  
 The Essence whole, and so distinct to be  
 From what is meerly Jewish; that no Doubt  
 Shall give the weaker conscience thereabout;  
 For that which is essential may be 'spide  
 From what should only for a time abide  
 As evidently as our bodies are  
 Discerned from the ground which once we were.

It is the Abstract of the *Law* of Nature;  
 And that which every *Reasonable Creature*  
 Which hath a *Body*, must submit unto,  
 With *Incorporials*, we have nought to do:  
 Nor us, to search concerns it any way  
 What *Law* they are obliged to obey.

*Salvation* comes not by this *Law* indeed,  
 Yet knowledge of our *Sin*, and that we need,  
 A Saviour for it, by this *Law* is taught;  
 Till which be known, no safety can be wrought.

'Tis true, we can keep it, yet it may  
 Keep us, from running quite out of the way;

Or,

## The Prologue.

Or, keep us humble, ~~That~~ the works of Grace,  
May in our hearts, the better take their place.

It maketh no man pure; Yet 'tis a Glass  
By which the fairest of old Adams race  
May view themselves deform'd, and also see  
In what defects they should repaired be.

It makes not strength; and yet it may supply  
A helpful means, our selves to rectify.

It gives not light; but they that see may find  
It yieldeth light to those who grow not blind,  
By wilful faults; and Stubbornly contemn  
Those Beams of Grace, which might enlighten them.

It gives not strength to go, (we must confess.)  
But, yet, it shews a way to happiness;  
And, they who can but love it, when they know it,  
Shall either be vouchsafed strength to go it.  
By mediate help, or by immediate Grace,  
Exalted be to their desired place.

It cannot merit Love, But it may shew,  
Whether, or no, our Love be false or true.  
Though 'tis not life; It is the death of Sin,  
Whereby the life of grace doth first begin  
To shew that living Faith, wherein consists  
The truth of their profession who are Christ's;  
And they are not suspected without cause,  
False Christians, who conform not to these Laws.

It is a needful Tutor, though it stand  
With looks still frowning, and with Rod in hand

*The Prologue.*

'Tis truly *Good* though Ill thereby we know,  
 And oft befriends us, though it seem a *Foe*,  
 It all condemns not, though it puts in fear,  
 It brings to *Christ*; and then it leaves us there.

In brief, this Law shall ever be in force,  
 Though from *Believers* God remove the Curse.  
 It shall in *Essence* never fail a jot,  
 (Although some *Accidents* continue not)  
 And therefore, they whose Faith shall them prefer,  
 Observe it as a good REMEMBRANCER.

To these for comfort and encouragement,  
 The *promise* which attends it we present  
 With all the circumstances, which may give  
 Assurances, of what they well believe;  
 Without those Plagues, or Terrors which we find  
 Presented to correct a slavish mind,  
 For they that love their *Founder* need no bands  
 But love to keep them true to these commands.  
 Love is the *Laws* fulfilling, 'tis that end  
 To which both Laws and all good *Actions* tend:  
 And he that Loves, unto himself is made  
 A Law, whereto we nothing need to add.  
 Before the rest, our *Muse*, to fright them sets  
 The *Types* of punishments, and horrid *Threats*:  
 If either, may bring home the Soul that errs,  
 God's be the praise, the Comfort of it theirs.  
 And let me share the prayers and the bliss  
 Of those that shall be profited by this.      *Amen.*

*Com-*



Pharoh, by great wonders wrought  
To acknowledge God was brought,  
And had Reasons light to see  
Who, his only God should be.

Had he well that Gift employ'd,  
Special Grace, had been enjoy'd;  
But, no use thereof he made,  
And so, lost the gift he had;  
Stubborn too, the Fool did grow,  
And ran headlong to his woe.

B 4

Command.

# Command. I.

*Serve but one God, and let him be  
That God who made and ransom'd thee.*

**T**O such as love, our God of Love makes known  
A Duty, and a benefit, bestow'n;  
That they might know the object of their Creed,  
And, in the way of Righteousness proceed.  
For, by the Preface (of what follows here)  
A freedom from a Bondage doth appear.  
And by the Substance of this great Command,  
A Duty we may likewise understand.

To them whom no kind usage may perswade  
From sinful Paths (till they afraid are made)  
We here exhibit Pharaoh, as a chief  
Of those, who suffered for an Unbelief.  
Join with contempt of God; that, such from thence  
Might moved be to faithful penitence,  
To them that shall with Reverence and fear  
Receive the holy precept which they hear,  
We shew with love and mercy how they may  
Observe the Streight, and Shun the crooked way.

There

# Commandment 1

9

There is one God alone ; That God is he  
By whom we formed and reformed be,  
And they who serve another, or deny  
His Attributes, commit impiety.

This God, (that's God indeed) though he might  
My will and pleasure is, you shall obey  
Me only as your Lord, (and unto us  
No reason render, why it should be thus)  
Proceeds not so ; but hath declared why  
We should accept him for our Deity,  
And peradventure this vouchsafed he  
To teach them knowledge who his *Picars* be ;  
And shew to us (by being meek and kind)  
How from false Gods the true one we may find.

For to be God is to be good, and so  
In Goodness infinite, to overflow,  
That all may tast thereof (excepting none)  
Such is my God, and he is God alone.  
The *Egyptian* Bondage, typified all  
The Race of *Adam*, in their native Thrall,  
And as their temporal Saviour, *Moses* that,  
Left not behind one hoof, much less a man,  
Inflav'd to *Pharaoh*, so the blessed Son  
Of this Great God hath ransom'd every one  
From that sad house of Bondage and of pain  
Where we, without Redemption else had lain  
For which great favour, he from us doth crave,  
That we no other God, but him should have.

And

And that we love him with a Reverent awe,  
Which is the whole fulfilling of this Law

This *Gracious* God, by many is rejected,  
And as they understand, or stand affected,  
They take, or make up *New ones* of such things  
As almost to contempt, the *Godhead* brings.

He of *himself* would make some *Deity*  
Who his own power so much doth magnify,  
As if by that he thought to gain access  
To present and to future *happiness*.

He makes the *World* his *God* who thinketh fit  
To love, to follow, serve, and honour it;  
As many do, and they who much incline  
To love this God, are enemies to mine.

He makes his *Lust* a *God* who doth fulfil  
In every thing his own unbridled Will:  
This Tyrant many serve; Yea this is He (free.  
Who makes them *Bondslaves*, whom God setteth

He makes the worst men *Gods* who doth obey  
Their Pleasures, in an unapproved way,  
Or their imperious threatening so much feareth  
As think it from his Duty him deterreth.

He makes the *Devil*, God; who doth believe,  
By evil means good blessings to receive;  
Which very many (very often) doe  
Whose words deny him, and despise him too.

But some of us not only Guilty stand  
Of being breakers of this first *Command*,

By



By serving Gods beside ; ( and more than ) him,  
Who from *Death, Sin* and *Hell*, did us redeem.  
But, either we neglect him also quite,  
Or, practise works to him so opposite,  
That into worse impieties we fall  
Than such, as yet, confess no God at all.

For, by *distrust, self-love, backsliding fear,*  
*Inconstancy, Presumption, fruitless Care,*  
*Impatience, Grudging, Frowardness or Pride,*  
With other such ; our God we have deny'd  
More oft than once, and oftner fear we shall  
Into this error through our frailty fall.

This *Law*, ( in some degree ) is also broke,  
Unless we, to our powers, due care have took  
To Shun each cause of breaking it ; The Chief  
is *Ignorance*, ( the ground of misbelief. )

The next, is to be oft, and willingly  
Among Professors of Idolatry.  
The *Third* is *Servile fear*, which many ways  
The Heart unto Idolatry betrays.

The last ( not least ) is when the sway we give  
To any *Lust* or *Sin* : For ( thus believe )  
Such men, to gain the full of their delight,  
Will change their *God*, or leave *Religion* quite.  
Yea, they who hate at first so gross a Sin,  
Are by the Devil this way hooked in.

This Meditation here had found an end  
But that there are, some others who offend

Against

Against this *Law*, in such a high Degree  
As that they must not quite unmention'd be.

The truest God, confessed is by them  
Their only God: They serve and honour him  
In outward shew; and if believe we may,  
What they themselves have pleased been to say,  
They love him too; But either they mistake him  
Or, by their own Invention, so new Make him,  
That though they speak him, by a gracious Name  
The goodness of his nature, they defame  
By making him the Authour to have bin  
And cause original of every Sin:  
For in affirming that the fall of Man,  
And Sin, and Death from Gods meer will began,  
They say no less, although they praise him most  
For being good to them, and some few such.

To say of these I am no whit afraid,  
As of old *Idol-Makers*, hath been said,  
Their God and they are like, for on their *Will*  
They ground their practices (which must be still  
Supposed just) and some, perchance, of them  
Would be as cruel as they fancy him  
But that their *Finite Natures* cannot reach  
The Tyrannies which they of him do preach.

Let us of such impieties beware,  
What we conceive of God let us have care,  
And not (with foolish Hereticks) suppose  
By teaching common truths, and making shows

of holy piety to keep Gods eye

from seeing when we wrong his Majesty.

For, if he be displeas'd with such as make

good Creatures of his Godhead, to partake,

how much more cause have they his wrath to fear,

who make him worse than his worst Creatures are?

And that prime Attribute have overthrown,

by which, he chiefly to be God is known?

For, none are bound to serve him (by this Law)

but such as he did out of bondage draw.

For if he drew not all, then some there be

who, though they have a God, ours is not he,

at least in such a manner as may give

these Unbelievers courage to believe.

Their God they say did some unhappy make

to shew his power; and for his Glorys sake;

My God is he, who pittied their Estates,

whom these do fancy hopeles Reprobates

in Issue leaving out of that temptation,

in which they lying to their Just damnation,

and for the day of wrath no sinners made

but such as do abuse the Grace they had.

Their God is he, who forc'd mankind to fall

and mine is he, who did Redeem us all.

My sweet Redeemer, so my heart incline,

That, I may always keep this Law of thine

Amen.

Command. II.





*Superstition here is free*  
 If her Idols rais'd may be ;  
 And with Zeal the same pursues  
 If will worship she may use.  
 When, she should obey or hear  
 Sacrifice, she doth prepare.  
 Such *Religion* to profess  
 Is but irreligiousness :  
 And for that presumptions vain,  
 Many Israelites were slain.

Command.

# Command. II.

*Let every Hand and Heart refrain  
An Image of our God, toaine.*

**T**Hand,   
Hree thousand suffered by their brethrens  
For offering violence to this Command;  
And for committing of the same offence,  
The Sword hath been in action, ever since,  
(Some where or other) to the devastation  
Of many a powerful and renowned Nation.

For to adore *one Godhead*, and no moe,  
Save him, to whom such Dury all men owe,  
Sufficeth not, unless our adoration  
Be such as may obtain his approbation.  
A *forged worship* meriteth a Rod  
As truly as a falsified God;  
And such as do their *own Religion* frame,  
Serve but their *Fancies*, though God bear the name.

When *humane wit*, had *soo'd* away the notion  
Of Gods true Being, and of true *Devotion*,  
She calling to remembrance that each Creature  
Had in it some impression of his nature,

Did

Did blindly seek him, by that couz'ning light,  
And lost at last the knowledge of him quite.  
For, some did make him Figures like their own;  
Some like to beasts, and some like *forms unknown*:  
Then by degrees the Devil screwed in  
To seem a God, and made the foulest Sin,  
Thought pious worship: For, though vile it be  
To picture him whole form we cannot see,  
And to ascribe to him imperfect features  
Who gave their bodies to the fairest Creatures;  
And in whose Essence all perfections are,  
Yet in their wickedness they staid not there,  
By wicked Ceremonies they invited  
The world to think the *Godhead* was delighted  
With hellish actions for their living seed,  
In horrid wise to death did often bleed  
As acceptable offerings murtherous hands  
Were thought the Actors of his just Commands:  
And *drunken Riots* with *lascivious Games*  
Seem'd holy *Duties* and had holy *Names*.

Nor did the *Gentiles* only thus misdo  
But many *Jews*, and many *Christians* too,  
The self same sins in Essence did commit,  
Though with new Vizzards they had covered it.  
For how much better are their Festivals  
Then *Bacchanalian Riots*, in whose Halls  
And Parlours are assembled ( in the stead  
Of those poor Souls, whom Charity should feed )

A Rout of *Rearing Ruffins*, who are there  
For nothing but to drink, or game and swear ?  
Except it be that they might soon undo  
Those fools which do abuse Gods bounty so ?

Mens follies make them frequently to err,  
And, then, they *Vice* for *Vertue* do prefer.  
Their *Superstition*, makes them think amiss  
Of God ; And then their service of him, is  
Accordingly devis'd : they favour not  
That worship, which their wit hath not begot.  
They fear him *Tyrant-like*, and dream that he  
Is pleas'd with such like works as Tyrants be.

For Carnal wisdom, cannot be content,  
Unless it may be suffered to invent,  
The *Scenes*, which make her *Stage Religion* seem  
To Superarrogate in her esteem.  
Some, tho' they Scoff Idolatry, are hardly brought  
To serve a God of whom they have not thought.  
A *circumscribed Form*, to which, they may  
Address themselves, in that corporeal way,  
Which they affect and therefore up they rear  
Such Calves, as to their Fancies do appear :  
Yea sometime such *Ideas* they devise,  
As Piety would hate, and wit despise.

Some others are too homely, and too bold  
Another way, and no man layeth hold  
Upon the *Truth*, who thinks to seize thereon,  
By searcning for it, in himself alone.

These



These Sins against this Precept justly blam'd  
As thereto necessary have been nam'd,  
In what we mused, on the Law before  
To which are added here, three other more,  
Vain Curiosity, blind Superstition,  
Prophaneness, and a changeable Condition.

By these we are perverted, yea, by these  
Our God is formed as our fancies please ;  
Sometime (like those of whom the *Psalmist* speaks)  
The God which to it self mans *Fancy* makes ;  
Is either blind or careless. God, (says one )  
*Beholdeth not those evils that are done,*  
*Tush, God regardeth not,* another says,  
The folly or perverseness of our waies.

Some others make unto themselves, a God  
So mild, as if he never us'd a Rod.  
And, some again do fancy him to be  
So cruel ; that their God appears to me  
To be that *Saturn*, now set up again,  
Who ( as the ancient heathen Poets fain )  
Devour'd his Children ; And they fain him, for  
That which the *God-like* nature doth abhor.

These Evils to prevent ; This Law divine  
The wandering *humane Fancy* doth confine  
All men in Sacred worshipings restraining  
As well, from *Intellectual Objects* faining,  
As from Corporeal forms : And him God threatens  
Who due performance of this Law forgets.

For God himself who knoweth best how far  
By representments, it convenient were,  
To shadow forth his *nature*, did devise  
As many and as few as might suffice.

God knew, that if man's frailty might not see  
Some *objects*, whereupon might fixed be  
His weak Devotion, he would either make  
*Vain Fictions*, or *Devotion*, quite forsake.

It therefore, pleas'd, his goodness to prepare  
Those objects for the Jews, which fitting were  
For them, such was the Serpent made of brass  
Till by Idolators abus'd it was.  
Such were their Temple and the Mercy Seat  
On which or towards which their eyes were set,  
In their Devotion; that the wandering sence  
There being fixed, Faith might raise from thence  
The safer flight, and that Religion may  
A body have, wherem her Soul may stay;  
For, doubtless that Religion is untrue,  
Which hath no outward shape for men to view.  
As for the Jews: Our weakness, tending too  
God, hath vouchsaf'd the like, for us to do.

He hath advanc'd for us to look upon  
The Image of his *Crucified Son*,  
And limb'd him in his word with such dimensions  
As may, and should employ our Apprehensions,  
Without all vain additions of our own,  
Until, the *Effence* of it, may be known.

Nor

## Commandment II.

21

Nor of *our selves* nor to *our selves* was made  
This Image ; But, the same, from *God* we had.  
*He* set it up, for us to fall before it ;  
To contemplate ; to honour ; to adore it.

This Image he that faithfully shall view,  
Thereby, that long left Image may renew,  
Wherein Mankind was framed by *God's* hand,  
And in that *likeness* we shall ever stand.

Still praised be that *Image*, which hath power  
To perfect such Imperfectness as our :  
And let all those who shall the same despise  
Be guilty of the worst *Idolatries*.

*Oh Christ so perfect my renewed will  
That I this holy precept may fulfil.*

*Amen.*

C 3

Command.

Let of our father not a son have  
 This image; but, the Lord, from God we have  
 We look up for a Father's face;  
 To contemplate, and adore; and know  
 This image be, and that we shall know  
 Truly, that for our image may know  
 When an image was given of God's hand,  
 And in that image, worth over a hand,  
 Still painted be that image, which hath power  
 To perfect such imperfectness as ours;  
 And for all those who shall the same desire  
 Be guilty of the worst Idolatry.  
 O God, to perfect, my command with  
 That I this precept may fulfill.

Amen



Curses, Blasphemies, and Oaths,  
 Some, can vary as their Cloaths;  
 And, the *Ruffin*, now, begins  
 To seek fashionable sins,  
 No more fearing to *blaspheme*,  
 Than to take a praiseful Theme;  
 But the Sin they count so small,  
 Doth aloud for vengeance call:  
 And, in *Figure* here we view  
 What for this offence was due.

C 4

Command.

# Command. III.

*If thou wilt free be kept from blame ;  
Take not in vain GOD's holy NAME.*

**T**O fright *Blasphemers*, we present them with  
An Emblem, of the Son of *Shelomith* :  
(Who worthily, condemned was to dye,  
And, Stoned for his daring Blasphemy ;)  
For, 'tis a Crime now ripened in excess,  
Though branded with a horrid Guiltiness  
And of this *Blott*, (who ever standeth free)  
All these that follow deeply Guilty be.

*The Common Swearer* : For, his impious tongue  
Not only to the *Godhead*, offers wrong ;  
But, (to his power) he sometime rends and tears  
*Christ's holy Body*, when he vainly swears.

He that affecteth cursings groweth foul,  
By what this *Law* forbids, For ; on the Soul  
Which loves to *Curse*, these plagues are often  
Which to befall another, are besought. (brought  
They are not in a mean degree to blame,  
Who shall prophane the great *Almighty's* name  
Through

### Commandment III.

25

Through Levity, as when him name they shall;  
For trifling Causes; or, no cause at all.

He, that with Oaths, protests in matters vain;  
Or, swearers for Truths, what he himself doth feign;  
Or, tells for certain, an uncertain thing;  
Or, vows to God, what he neglects to bring;  
Or, maketh vows of what are not allowed:  
Things lawful; or, things comely to be vowed:

Even he who ere he be that shall transgress  
These ways, is tainted with a guiltiness.  
For, all these ways, Gods name is vainly used;  
And such offences cannot be excused.

To these we add our Scervires, who presume  
The power of Exorcisms to assume,  
And work by Conjurations of such kind,  
As may no lawful approbation find.  
And much from these, those Cheaters differ not,  
Who by confederacy the name have got,  
Of cunning men or women, and pretend  
To know black Arts and Practise, to defend  
Our bodies, or to keep our goods from harms,  
By wicked Spels; prophaning in the Charms,  
The names of God, or portions of his Writ;  
For, in such Actions they dishonour it.

Nor is he better who delights to make,  
Gods Truth a Theam for vain discourses sake,  
Or, thence extracteth Jest; or, reads, or hears  
His Word, with heedless Eyes, with careless Ears;

Or

Or unprepared Heart. Nor, are they less  
 Prophane ; who to conceal their wickedness,  
 Or, meerly to be deemed men devout :  
 Still at their Girdles bear, *Gods Book* about,  
 Or, Study holy Scriptures to devise :  
 A Cloak for *Sins* ; and proofs for *Heresies* ,  
 Or, truths pervert their falshoods to maintain,  
 For, all of these assume *Gods Name in vain*.

They of the like offence partakers are,  
 Who (as they term it) make a *Holy War*  
 For *Christ* ; And in his name do that pretend,  
 Which is for some concealed wicked end.  
 All they who pray for these, (by name of such,  
 Do fight *Gods Battles*) do offend as much  
 If they shall know it ; For, accursed is  
 Such bold and bloody policy as this.  
 He that plots *Treason*, or invents a *Lie*,  
 The Cause of *God* or Truth to justify ;  
 Doth Stray as wide : For, to assist his *Foes*,  
 These in *Gods Name* ; within his Ensign goes.

Moreover they are guilty of this *Crime*  
 Who in *undecent manner* or *ill time*  
 Reprove, or threat, or comfort, or apply  
 Gods promises, or Judgments, or deny,  
 Their needful application in *Gods Name*,  
 When time, and place for them require the same  
 For, of the Service, careless they appear,  
 Pertaining unto him, whose name they bear.



### Commandment III.

27

He breaks this *Law* who runs ere he be sent,  
And in Gods name speaks what God never meant,  
He that from *Holy Orders*, goeth back,  
And by his Idleness becometh slack  
In Duties of his *Calling*; or (grown rich,  
By *Church promotions*) thinks it overmuch,  
To execute that Function as he ought,  
To which with wealth and honour he is brought,  
Even he, what fair excuse so ere he make,  
Is justly said *Gods name in vain to take*.  
For, if he proveth guiltless, he receiv'd  
A dispensation, more than I believ'd.

A Prayer without Faith; a formal mention  
Of *Gods* due praise, without a due intention.  
Yea, vain or complemental Salutations,  
Without Sincerity are prophanations  
Against this *Law*, though many men have thought,  
That these are signs of persons better taught.  
Dissembling *Fasts*; Thanksgivings mumbled out,  
With babbling Repititions, (and devout, )  
In nought but feigned *Term* or length of *Time*,  
Do make men guilty, likewise, of this *Crime*;  
Nay many Sermons of the *vulgar strain*,  
Are taking of the *Name* of God in vain.

He that his *Church* or *Chappel* hath bedecked,  
And yet *Gods living Temples* doth neglect.  
He, that a love to those, doth seem to carry,  
Yet, leaves defac'd his outward *Sanctuary*;

He

He that to bend his body is asham'd,  
 When he shall here his blessed Saviour nam'd.  
 He that without an *inward Adoration*,  
 Bows outwardly, or, with an *Affectation*,  
 To mimick Gestures; or, performs the same,  
 Unto the vocal sounding of the Name,  
 Or either practiseth, or leaves undone,  
 Such Duties in *Contempt* of any one,  
 Even *He* (though to be guiltless he pretends,)  
 Against this Third Commandment offends.

But none this holy precept more have broke  
 Than they, who on themselves *Christs* name have  
 Yet live like *Infidels*, excepting those;  
 Who guild *Hypocrisy* with Godly shows,  
 And under pious habits use to prey,  
 On those, (who being more sincere than they)  
 Are threatned, and suppose all well bestown,  
 While these will take; till nothing is their own.  
 God keep his Lambs from these as from the worst  
 Of all *Dissemblers*, and the most accurst.

The Faults condemn'd, seem nothing to have  
 To this abhorred Hell begotten Sin,  
 Are *Drunken Jollities*, *unbridled passion*,  
 A wicked Custom, *Slight consideration*,  
 And evil Nurtur (but much blame is cast,  
 On Tutors and some Parents for the last)  
 All these must therefore shunned be by him,  
 That would not Swear, For-swear, Curse nor Blas-  
 pheme.

This

### Commandment III.

29

This must be likewise heeded, that unless  
We still (on all occasions) do confess,  
The *Name of God*; and Sanctifie it too,  
By such good Duties, as we ought to do :  
(As in *Relieving* those who in his *Name*,)  
Shall ask (without abusing of the same,)  
In swearing by it, when just cause requires,  
In suffering for it, (though by Sword and Fires)  
When *God* may be dishonour'd, by a base  
Forsaking of our *Faith*, or of our *Place*.  
Yea, if we be not ready to our might,  
In all *Gods* Attributes to do him right ;  
And honour him, in *Deed*, in *Word*, and *Thought*,  
In what we can, (although not as we ought)  
We falter in our Duty ; and 'tis plain,  
We do profess to bear *Gods* name in vain.

“My Heart LORD GOD so settle in thy way.

“That I this *Law*, may never disobey.

*Amen.*

*Command. IV.*





'Tis not in the Common Creed  
That he gather'd Sticks for need,  
Who for *Sabbath breaking* dy'd,  
For all wants were so supply'd,  
That it seems he did transgress,  
By *Contempt*, or *Carelessness*.

He commits the same offence,  
'Gainst this *Precepts* moral sence,  
Who the Christian *Sabbaths* wrongs,  
And a Plague to him belongs.

Command.

# Command. IV.

*To hallow, do not thou forget  
Those times, which God apart hath set.*

**Y**OU that our Christian Sabbath do despise,  
Behold this *Figure* with regardful eyes :  
For, though on us this Precept doth not lay  
The Ceremonial service of the day ;  
Or, to a Jewish *Sabbath*, us confine ;  
It n' retheless, a Duty doth enjoin,  
Which no man living can be freed from  
Till to the general Judgment *Christ* shall come.

For, *Nature* urges, that convenient Rest,  
Should be allowed both to *Man* and *Beast*,  
Lest their corporeal substance should miscarry  
Before the time ; And 'tis as necessary,  
The Soul should have some leisure to attend  
His will, on whom her *being* doth depend.

*Freemen*, may rest their bodies when they please,  
And *Wise* men, know how far to take their ease :  
But, lab'ring *Beasts*, and *Men* who are *depraved*,  
Or, they whom wants, or Tyrants have enslaved,

Had

Had restless lived, till their life time ended,  
Unless this holy *Law* had them befriended;  
And they who to the flesh most favour show  
For Soul affairs, but little time allow.

This God at first foresaw, and for that cause  
( Though in *Mans* heart he then engrav'd his *Laws*  
Essential, and long oblig'd him not  
To such additions as time since begot )  
Yet when he found that error and transgression  
Had wholly ras'd out the first impression;  
To stop Corruptions Growth, he afterward  
To Rites, to times, and places had regard.

All men at first had liberty to take  
What daies they pleas'd *holydaies* to make;  
Or, for convenient *Rest*. Nor did from all  
This freedom cease when *God* the *Jews* did call  
To keep their *Sabbaths*; For, to *one set day*  
No Nation were oblig'd save only they;  
Nor, had the Gentiles any other *ties*  
Save to observe it in a moral wise,  
So far as might preserve unto the *Creature*  
The freedom and well being of its *nature*.

A *Law* concerning *Rest* and *holy Dues*  
Confin'd indeed the people of the *Jews*  
To *one set day*, even one set day in seven;  
To them were *Ceremonies* also given  
Concerning it; which no man might transgress  
(Save in great need) without much guiltiness

D

That

That *Law*, which nature simply had received  
 At our first *being* was to them derived  
 With such like *Accidents* as might be best  
 To keep them firm, and bring in all the rest  
 In *Gods* appointed season to embrace  
 The *Law of Nature* in the *Law of Grace*.

Their Customs and their Ceremonial day  
 With *Christ* was buried and so swept away.  
 When he arose from *death*, that to renew  
 And celebrate the Sabbath of the *Jew*,  
 We are no more obliged than to rear  
 Their Temple, and to build their Altar here,  
 And yet, lest man's corruption and the lack  
 Of *Accidents*, might bring the Substance back.  
 Even to the first neglect, *Christ* did instate  
 His *Church* with power to change or abrogate  
 The Circumstances of this *Law*, so far  
 As needful seem'd, Provided that it were  
 Essentially preserved, and in this  
 She hath performed what required is.

For, though the *time* be changed, it retains  
 The same *proportion* ; It for use remains  
 The same in *Essence*, and that being so  
 The same obedience, is now due thereto,  
 And, to what Circumstance the *Church* thinks fit,  
 To help continue the right use of it.

Now therefore, though that every day be free  
 For works which truly necessary be ;

And



# Commandment IV.

35

And, though those *Worshippers* which are sincere  
May worship any day or any where,  
Yet none can without guiltiness despise  
The *Places, Rites or Times*, of Sacrifice  
Appointed by the *Church*, while they accord  
What may be authorized by the *word*.

This Law is therefore broke when we despise  
The *Fastings, Feastings, or Solemnities*  
The Church appoints, or if we shall deny  
Such daies to honour and to sanctify  
By rest from Common Labours, whensoever  
We may without much damage, them forbear;  
Or, if we vilify those Christian Rites  
Whereto the publick discipline invites,  
Or, them perform not on their proper day  
As often as conveniently we may.

This Law is broke, if to our lab'ring *Beast*,  
Or, *Servant*, we allow not so much rest  
As nature shall require, and may conduce  
To keep them able for our lawful use.  
Or, if we shun not all occasions too  
Whereby we may against this Law misdo.  
And they are these; A *hardned heart*, a *mind*  
Prophane, and unto Greediness inclin'd,  
A false belief; *false liberty*; *false knowledge*,  
*Frequenting of the Company and Colledge*.  
Off *false believers*; (From whom *self will pride*  
And Superstition no man can divide.

D 2

Let

Let no man then that lawless freedom take  
Which may occasion strife or scandals make,  
By needless Labours, nor mis-censure them  
Who take some liberties which they condemn,  
In things indifferent, and shall not move  
In such gainst which their Governors approve;  
And in their manners let them peaceful be,  
Though they in their opinions disagree.

Let not those times the Church hath set apart  
To rest the body, to instruct the heart,  
And to preserve a due Commemoration  
Of every blessed means of our Salvation,  
Be judged vain, or, that they do not draw  
Authority sufficient for this Law:  
But let them know for Truth, though not for news,  
That all the Feasts and Sabbaths of the Jews  
Were but the Types of ours; and that if they  
Shall for the Shades the Substance cast away,  
They are unwise; and guilty of offence  
Against this Precept in the moral sense.

Let those who for the bodies ease and pleasure  
Part of this time allow; preserve the measure  
That's justly due, and in due manner too  
Do that which is allowable to do:  
Not for the Soul's well being caring less  
Than to prevent the Bodies weariness.

Let them who of the Soul most heedful seem,  
Remember, still, the Body to esteem.

Commandment IV.

37

A Portion of that *Manhood*, for whose sake  
Our *Sabbath-maker* did all *Sabbaths* make,  
And give it so much liberty as may  
Make pleasant all the Duties of the day.

And since no private Spirit can impose  
A *Rule* for all; let all be rul'd by those  
Who by a publick Spirit come to learn  
What may a publick body best concern.

Or, if among us any one shall deem  
There is a truer way made known to him ;  
So let him walk that he himself approve  
To be in all his waies a Child of *Love*.  
For sure I am, that if the common peace  
He keep until *humility* increase,  
True *knowledge* in him he, then plain will see  
Who best expounds this *Law the Church* or *He*.

*Come Holy Ghost, so sanctify my heart,  
That from this Law I never may depart.*

*Amen.*

*Command. V.*

The first thing I saw when I  
 stepped out of the car was  
 a bright, sunny day. The  
 air was warm and the  
 sun was shining. I  
 felt like I was in a new  
 world. The people were  
 friendly and the food was  
 delicious. I was in  
 a beautiful place. I  
 was in a beautiful place.



He that fought his *Fathers* death,  
 Sonless, yielded up his breath.  
 He, that would his *Prince* have slain,  
 Had his pardon sent in vain,  
 For although the *King* forgave,  
 Justice urg'd her due to have,  
 That *Rebellious Children* may  
 Learn this precept to obey,  
 And the *Subject* stand in awe  
 How he Sins against this *Law*.

D 4

Command.

# Command. V.

*On them all honours due, bestow,  
Who, by the Name of Parents go.*

**W**Hat of Rebelling *Subjects* will become,  
And graceless *Children* view in *Absolom*:  
For, whose Offence the Earth did ( as it were )  
Refusal make his Bodies weight to bear,  
And *Heav'n* rejects it ; that they might present  
Him hanging for a dreadful *Monument*  
Through Ages all, to warn and keep in awe  
The sleighters and Infringers of this *Law*.

This foremost *Precept* of the *second Table*  
Unto the first, in this is answerable  
They both enjoyn and *Honour* where 'tis due,  
Their differences are these which do ensue:  
Here *blessing* follows ; there it went before  
One Parent, that concern'd ; This, many more.

He that shall break this *Precept*, maketh snares  
Wherein to hang himself at unawares,  
And overthrows ( as much as in him lies )  
All *Common-weals*, and all *Societies* ;

Yet

Yet, some affect it not, but loudly cry  
For times which may erect a Parity.  
And, some who dream they keep it, are to blame  
By being ignorant how far the Name  
Of Parent reacheth, which we briefly show,  
That they might better *do* and better *know*.

We from the *Parents* of our *bodies* have  
A *natural being*; and they justly crave  
To be obey'd in all things, but in those  
Which either may Superior powers oppose;  
Or, to some Being hurries us, that shall  
Be worse, than to have never been at all.

Beside these *Parents*, we to many more  
A Duty, by this Obligation owe.  
The *Fathers* of our *Country*, by this *Law*,  
First claimeth of us, *Honour*, *Love* and *Duty*,  
And from himself, the same *Prerogatives*  
To his Inferiour Magistrates derives.

There is a Fatherhood in those that be  
Our *Elders*, and our *Betters* in degree.  
Our *Masters* also, may have warrant here,  
To challenge from us, *Reverence* and *Fear*.  
And *Husbands* also may infer from hence  
Good proof of right to their preeminence;  
And if a witness wanted thereunto,  
My Wife I know would say the same I do.  
And that, I give God thanks for as a blessing,  
That is not found in every mans possellings.

Our

Our *Ghostly Fathers* by whose careful pain  
 We are anew begot, and born again ;  
 (Ev'n to a life more excellent than that,  
 Whereto our *fleshy Fathers* us begat)  
 Have Honours due, no less than those to whom,  
 We Sons and Daughters in the *Flesh* become,  
 Yea and our *Fathers* in some sort they be,  
 Who, from *Thrall, Wants, and Death*, hath set us free.  
 All these from us an Honour may command,  
 According to the place wherein they stand ;  
 To some of them we do not owe alone,  
 That Honour which may outwardly be done,  
 Or, that unsain'd respect, which doth accord,  
 With bare *Obedience*. But we must afford  
 All helps, whereby we also, may prevent  
 The Want, the Shame, the Harsh, or Discontent,  
 Which may befall them, we should meekly bear  
 Their words and blows, ev'n when unjust they are ;  
 We should not pleasure take in any thought,  
 With which dishonour may to them be brought.  
 Though they should curse us, we must always bless,  
 Defend their lives and hide their nakedness,  
 We should not hear them wrong'd : nor should our  
 To all men tell it, when they do us wrong, (tongue  
 But pray and strive, that blameless we might prove,  
 How crookedly so ere they please to move.  
 For he alone who thus obey them shall,  
 Hath an *Obedience Evangelical*.

Among



Among those many who these *Laws* do break,  
 And pass unheeded any breach to make,  
 On this Command, who greatly are to blame,  
 In being disobedient to the same,  
 The first and worst are that ill tutor'd sect,  
 Who Magistrates, and Rulers contradict,  
 They who at all Superiors madly strike,  
 And fain would have us honour'd all alike,  
 Are deeply guilty, and this just command,  
 They frustrate make; if ought I understand.  
 The other sort, doth Government forsake,  
 Of whom God pleas'd this gracious Law to make,  
 Do sometime also grievously transgress,  
 Against this *Law* when they by wilfulness,  
 By Pride, or Cruelty, provoke or stir,  
 Those to rebel, who *Sons* or *Passals* are.

For, he that wilfully gives cause of ill,  
 Shares equal Guilt with him that acts it still.  
 By sinning he brings others to be naught,  
 Then suffers by them, for the Sin he taught.  
 For they who Tyrannous Commands do lay,  
 Shall find their Servants treacherously obey.

The Crimes forbidden here as having bin,  
 Occasions of a more immediate Sin,  
 Against this *Law*; are *Envy*, *Self-conceit*,  
*Licentiousness* (which thinketh over-streight,  
 All ties of *Government*.) *Forgetfulness*,  
 Of those Commodities which we possess.

By

By them who Rule us likewise we may add,  
*Ingratitude*; Ill habits sooner had,  
 Than lost) Gross Rudeness; and the Vice,  
 Whence most Sins flow insatiate Avarice.

I now remember that I named not  
 Some other Parents overmuch forgot.  
 We have a *Heavenly Father* unto whom,  
 His Children should more dutiful become  
 Than yet they be. But, what to him we owe,  
 The former Table of these Laws doth show.

We have a *Mother* too, which (more our Sin)  
 Hath in this Age 'ore much neglected bin,  
 Nay worse; (I would it were untruly said)  
 She hath dishonour'd been and disobey'd,  
 More like a cruel *Step-dame* than like her,  
 Within whose blessed Womb conceiv'd we were.  
 I mean the holy Church the Spouze of *Christ*,  
 For we her wholesome Discipline resist,  
 Her comely Ceremonies we despise,  
 Her Government we often Scandalize,  
 We slight her Blessings, we her Counsels hate,  
 We of her Ornaments and her Estate  
 Dispoil her; her best Children we betray,  
 And when she would embrace we run away,  
 In all which things we disobey this *Law*,  
 And vengeance both on *Soul* and *Body* draw:  
 God grant this wickedness we may repent,  
 Before he change into a Punishment,

The

*Commandment V.*

45

The *Blessing* promis'd : For he from the Land,  
Will root the breakers of this great *Command*,  
That men may know the danger to contemn,  
A good Condition ; when 'tis off' red them.

Some are already gone : And though few see,  
(Or will confess) that they afflicted be  
For this offence : yea though few think that they,  
Were rooted out, because they went away  
By their own choice: Yet God to them hath shew'd  
Their error by some *Plagues* which have ensu'd ;  
Since their departure, that they might perceive,  
How frowardly they did their Mother leave ;  
And that the truly penitent might there,  
Enjoy the *Blessing* they did forfeit here.

God open so their eyes in their distress,  
And so instruct them in that *Wildernels*,  
To which they run, that (though like *Sarabs* Maid,  
They fly from her with whom they should have  
They may divert our heavy *Condemnation*, (staid  
And leave a blessing to this *Generation*.

Lord Grant thou this, and that those may not shame  
Their Brethren who departed without blame,  
To civilize the Lands which know not yet,  
Their blindness, nor what Sins they do commit.

*And gracious God, preserve a Heart in me,  
Which to this Law may still obedient be.*

*Amen.*

*Commandment VI.*



# Commandment VI.

47

*Thou shalt do no murder. &c*



*Murder leaves a bloody stain,  
Which unpurged will remain,  
Till a Flood of Tears it cost,  
Or till blood for blood be lost.*

*Nor old age, nor length of time  
Cleared Joab of this Crime,  
Nor his Power, though great it was,  
Nor a priviledged place  
Could his head from vengeance hide,  
But for this Offence he dy'd.*

Command.

# Command. VI.

*Thy Makers Image do not spill,  
Where God commands thee not to kill.*

**N**One had been safe, unless the bloody sin  
Forbidden here, had both restrained been,  
And still pursued ( mischiefs to prevent )  
With open and with secret punishment.  
Therefore Almighty *God* ( who hath decreed  
That he who sheds his Brothers *blood*, shall *bleed* )  
Attends it still with vengeance: and the *Sword*  
( According to the dreadful sounding word  
Pronounc'd long since to *David* ) shall not leave  
Him or his house who doth of *life* bereave  
A guiltless man ; till for that crying guilt,  
Some *Blood* of his untimely shall be spilt.

For though like him, whom here we represent  
Men, may by *greatness*, keep off punishment,  
Till they are old, it will their heels pursue,  
And give them at the last their *bloody due* ;  
For I have rarely heeded *one* in ten,  
Of those rash-headed, and fool-hardy men,

Who

Who (as they fondly term it) *fairly kill*;  
 But, *they* or *their*, have either suffered still,  
 Deaths violent; & died in *their prime*,  
 Or, Issueless; so this Blood-spilling Crime,  
 Yea, and for ought is known, the self-same Doom  
 On those who yet escape, ere long may come.  
 And if the *fair dinc* Murthers have these Fates,  
 How shall he scape that *foul ones* perpetrates!  
 Of this offence let all men conscience make  
 For their own weal, or for their Childrens sake  
 Whom they beget: For in the same degree  
 Wherein they *murther*, it repaid shall be,  
 On their own persons, or on some of those  
 By whom her due, just vengeance may not lose.  
 If thou hast took away the life of *Fame*  
 From any, thou shalt suffer in thy *Name*,  
 If by unchristian Anger, or by hate,  
 Thou shalt occasion what may ruinate  
 Another's *Being*; in thy *Generation*,  
 Or in thy self, expect retaliation;  
 Unless Repentance in a Fount of tears (wears.  
 Shall cleanse that stain, which nothing else out-  
*Oppression* makes the *Poor* his life to leese  
 Like *Poysons* which destroy men by degrees,  
 With lingring *Deaths*, and in an age or two  
 That Sin doth all those Families undo  
 Which were enrich'd thereby, yea I have seen  
 Their Sons who by oppression rais'd have been,

E

To

To fall from large Estates by some and some  
Till they to such base poverty have come,  
As brought them to the Gallows : Therefore they  
Act murders who take means of life away  
By an *oppressing hand* ; and murder not  
The *poor* alone ; but those whom they begot.

He is in Heart a Murderer who prays  
For others deaths ; and in effect he slays,  
Who can, but will not save, if to afford  
Deliverance, with *Justice* will accord.

Nor from this error are they counted free,  
Who, wittingly shall an occasion be  
To other men, of that which may intice  
By *word*, or by example to this *vice*.

Such are those Hacksters, (who themselves do not me  
Men of the Sword ) (but sure enough I am )  
( Men of a base Condition ) these are they  
Who flesh our blooming *Gentry* in the way  
Of brutish *Quarrels*, and their minds possess  
With *Rage* instead of sober *Manliness*.

Just of their stamp, are they who shall provoke  
Their Friends unto Revenge for what was spoke  
In drink or passion ; making them believe  
They were disgraced if they should forgive ;  
And so the Fools are urged to pursue  
Those wicked Counsels which at last they rue.  
Another way as faulty are those men  
Who publish by the tongue or by the pen

Thos



Those Heresies and Fancies which undo  
(Here and for aye) themselves and others too.  
These last, are out of question deeply dy'd  
In this *red Crime*, though some of them can hide  
Their Guilt with holy shews. The former sort  
Though well esteem'd, and such as none report  
Or take for *Murderers*, would soon be cast  
If an impartial verdict should be past.

There is a murdering poyson in some words  
And *Flatteries*, are otherwhile the Swords  
That Kill their hearers; though when they infect,  
They do not murder by a line direct.

Moreover, other while unkindness may  
Strike dead a Gentle heart; and such as play  
False play in *Love*, (as when they do allure  
And causlessly reject) may soon procure  
Untimely Death. But such like youthful Crimes  
Though jested at, bring vengeance many times.

He that by lawful means doth blood require  
For blood unjustly Spilt, with more desire  
To satisfy his rage, than to prefer  
True Justice; is a parcel Murderer.  
And so are such, who practise to encrease  
A publick Concord, or mens private peace.

In some degree of Murderers are they  
Who to their might remove not far away  
All such *occasionings* as may begin  
Or help to perfect this inhumane Sin

And therefore by this Law we are forbidden,  
 To keep an Enmity in secret hidden,  
 That may provoke Revenge: which to prevent  
 A Duty doth precede the *Sacrament*  
 Of Christian Unity; and they commit  
 Against this Law who fail to practise it.

*Pride, Wrath, Scorn, Avarice, Wine in excess,*  
*Wrongs, Jeers, Neglects, and Jest with bitterness,*  
 With other such (which either are or draw  
 Occasions on, to violate this Law)  
 Are breaches of it. And though few suspect,  
 (Because these are but breaches indirect)  
 That such enormities unpunish'd be  
 (For that, but seldom they inflicted see  
 Immediate stripes) yet, questionless, by such  
 Those troubles are brought on, that shorten much  
 The life of Man; and thereby finish'd are  
 His numbred years before he is aware.

The *Souldier* (whom I had almost forgot)  
 Is very peaceful, if he murder not.  
 To kill is his profession; yet I say,  
 He murders if his Prisoner he shall slay,  
 The battel being past. The Voluntary  
 Whom, an ambitious Avarice doth carry,  
 To hostile Actions, when his lawful Prince,  
 Nor sends nor calls him, nor the just defence  
 Of his own person, or his Countries good  
 Engageth to become a man of blood.

Ev'n

Ev'n he may be suspected, not to tread  
A path so noble, and so warranted  
As he conceives : yet neither praise I them,  
Nor do I peremptorily condemn  
Their practice, but refer what I have said,  
In their own conscience to be rightly weigh'd.

" Lord give us eyes our Secret sins to see,  
" While time and place to us vouchsafed be,  
" That we may leave them, and that Love embrace  
" Which will conceal them with her vail of grace.  
" For, if with *Joab* we grow old in Sin,  
" Which hath not really repented bin,  
" Till thou growst angry ; vengeance will not tarry  
" But smites us dead, ev'n in thy *Sanctuary*.  
" Thrice holy Trinity, my Heart possess,  
" And, I, this *Precept*, never shall transgress.

*Amen.*





When this *Figure* thou hast ey'd,  
Think how these two *Wantons* dy'd,  
And what horror was therein,  
When *Death* took them in their Sin,  
Hurrying them from their delight,  
To an *Everlasting Night*.

Mind it well, and mind it so,  
That thou still may'st careful grow,  
From those evils to be free,  
Which this Law forbids to thee.

E 4

Command. VII.

# Comman. VII.

*Count not then no such Act unclean,  
As this Adultery, doth mean.*

**B**ehold this *Figure*, you, who take delight,  
To give the Reins to wanton Appetite :  
And, say within your selves ; *why may not we,*  
*Struck suddenly, in our Polutions be,*  
As well as these and others, who have bin,  
Attached in the very Act of Sin ?

Consider this and tremble : For no year  
Wheels round, but, we of one or other hear  
Thus taken ; That, you might forsake the snare,  
And others be forwarn'd of coming there.

Permit *Adultery*, and none shall breed  
Without a *Mungrel* and a mingled seed,  
Allow such mixtures and none then shall know,  
On whom the dues of birth-right to bestow,  
Save a blest Faction. And what havoc then  
Will Trecherys and Murthers make of Men ?  
And, who will careful be to foster that  
Which no man owns, and Brutish Lust begat ?

So

So needful was this Law, that here to dwell  
Without it, were to live the life of Hell  
With Fiends incarnate, whose licentiousness  
Their own and others mischiefs would increase.

Be therefore thankful for it, and declare  
Your thankfulness with diligence and care  
In keeping of it; that you may have rest  
From sorrows here, and be hereafter blest,  
And lest your Duties from you, may be hidden,  
Observe that by this Precept is forbidden,  
Not only such uncleanness as polluteth  
A Married Bed; but, that it those reputeth,  
Offenders too, who simply fornicate  
Or in a married or unmarried state,  
Abuse their Members in the wanton fact  
Of any lawless or uncomely Act;  
Which appertaineth to that fleshly sin,  
Which by this Law hath interdicted bin.  
No breach of Wedlock was perchance in that  
Bold Zimri did with Cozbi perpetrate,  
Yet vengeance followed on it, to affright  
All those who in Laciviousness delight,  
Young Onan climbed not his neighbours bed,  
Yet God for his transgression struck him dead.  
And let the shameless wantons of our days,  
Who boast (as of a deed that merits praise)  
How many untouch't Virgins they deflowr'd  
Lest by a sudden Plague they be devour'd,

For

For less than that of which these villanies boast,  
Full Three and Twenty Thousand lives did cost  
In one days round ; and it may forfeit them  
Their freedom in the new *Jerusalem*.

To shun gross wantonness will not suffice,  
Unless the wandrings of Adulterous eyes,  
Lascivious touches intermixt among  
The temptings of a lust provoking tongue,  
Bewitching smiles, And Gestures, which intice,  
Both mind and body to embrace this *Vice*,  
With such like *Cycean* Charmings, be suppress,  
Which help transform a *Man* into a *Beast*,  
Nay if the secret longings of the Heart,  
We labour not (with all our strength) to thwart,  
When they incline to Lust ; we thereby shall  
Beguilty, though in Act we never fall.

If therefore blameless we would still abide,  
We must some precious Antidotes provide  
Against this Poyson. We must careful prove  
Far from us, all occasions to remove,  
Which may allure : And they are such as these  
Vain *Songs* and *Poems*, which are made to please  
A wanton ear, and movingly express  
The longings and the acts of *Wantonness*.

*Obscen Discourse ; Lascivious Company ;*  
\* *The giving of an opportunity,*  
(That may be shunn'd) to such as we do know  
Are not so bashful as to let it go.

These



## Commandment VII.

59

These are *occasions*, of especial note,  
As *Bounds* to this *Offence*, not so remote,  
But, that they bring it easily to pass,  
Yea, otherwhile before it purpos'd was,  
And, for that Cause, this *Law* commands doth lay  
That we remove those from us far away.

Nor are those all the temptings unto lust,  
But there be others which avoid we must  
As much as these; Fantastical attires,  
And wanton dressings kindle lustful Fires.  
This makes them so esteemed, and so sought,  
That otherwhile they are full dearly bought,  
That some to play the Harlot have been fain  
Those various costly Dressings to maintain.

Oft *visittings*, and spending of the day,  
With such as trifle half their time away  
In Complements, (and intercourse between  
Each other, but to see or to be seen.)  
Ev'n these things blow the Flame, and many a one  
By such impertinencies, is undone.

The faring delicately in excess,  
The common sin of beastly Drunkenness,  
Are here Attatch'd, Arraign'd and Sentenced,  
For often causing an Adulterous Bed,  
Constrained marriages made up by Friends,  
For Honour, Wealth, or such improper ends,  
Both partys very frequently undo,  
And cause *Adulterys* and *Murthers* too.

Where

Where *Youth* and Age of too unequal years  
 Together match; both Jealousies and Fears  
 Are Guests, and rarely have such weddings bin  
 Without occasions of this filthy sin.  
 If, therefore of this Crime we would be clear,  
 Let us endeavour alwaies to forbear  
 All such as these, as well as to eschew  
 A gross Adultery, and so pursue  
 Each means which may be helpful to acquire  
 A blameless practice and a clean desire.  
 That we may Soul and Body beautify  
 With every flower of Spotless Chastity.

For, carnal whoredom was long since a gin  
 By Satan forged for the bringing in,  
 Of Ghostly Fornications most impure,  
 And frequent Testimonies may assure  
 That they who love strange flesh as many do,  
 Will change their God with small persuasions too.

**LORD** from these vanities direct our eyes  
 Which may at unawares the Heart surprize;  
 The Law within our members we do find  
 Doth cross the *Law* that's grafted in our mind.  
 That which we hate we are intic'd unto,  
 And what we love we often fail to do.  
 Our *Will* thou hast renew'd but in the *Deed*  
 We are not, yet, enabled to proceed  
 With such a Constancy as we desire,  
 Nor with such pureness as thou dost require.

Make

*Commandment VII.*

61

Make perfect what in me thou hast begun,  
Compel me, that I after thee may run.  
Let not the world adulterate in me  
The Love which I have promis'd unto thee;  
Although my waies be crooked in thy sight,  
Preserve thou my affection still upright.

And let thy *Love* so keep my heart in awe  
That I may still be blameless of this *Law*.

*Amen.*

*Command.*

Thou shalt not commit adultery.  
 Thou shalt not commit adultery.  
 Thou shalt not commit adultery.  
 Thou shalt not commit adultery.  
 Thou shalt not commit adultery.  
 Thou shalt not commit adultery.  
 Thou shalt not commit adultery.  
 Thou shalt not commit adultery.  
 Thou shalt not commit adultery.  
 Thou shalt not commit adultery.



If a Souldier might not thieve,  
 No man may, as I believe ;  
 If such measure *Achan* find  
 For a prey in war purloin'd,  
 What, on these will Justice bring  
 Who rob *Country, Church and King*?  
 With his Children *Achan* fell  
 ( Yet I hope their Souls are well. )  
 But if these do not amend  
 Greater Plagues for them attend.

Command.

# Comma. VIII.

*What want so e're oppress thee may  
Steal not, anothers goods away.*

**L**ight fingred *Achan* here doth figur'd stand,  
Who for infringing of this *Eighth Command*,  
Brought both on him and his a fearful Doom  
To make it known to every age to come,  
That *Sacrilege* and pilfing may undo  
Both such as use it, and their *Children* too.

So strongly are these *Precepts* knit together,  
And have so much dependance each on other,  
That none of their whole number can be mist,  
Nor *virtue* perfect, without all subsist.

A Families necessities, who can  
Support aright or honour God or Man  
With due respects ? or fully exercise  
The praiseful work of *Christian Charities*,  
Unless this righteous *Law* had been ordain'd  
Whereby each man his own might have retain'd ?  
The painful hand had wrought but for a prey  
For slothful Drones to spoil and steal away,

Did

Did not this Law prevent ; and they should then  
Possess most wealth who were the strongest men.

None would have labour'd but for present need,  
And to procure and keep, whereon to feed,  
Would so imploy us, that we should not find  
A leisure hour to rectify the mind,  
By *knowledge*, or by seeking that which is  
The Essence of our *Being*, and our *bliss*,  
For, as base *Poverty* hath dwelling there  
Where *lawless living* and disorders are ;  
So, where that *Poverty*, doth much abound,  
A brutish Ignorance is alwayes found,  
For, though wealth makes none wiser, yet, it might  
Yield means of knowledge, being us'd aright ;  
And equal are the sins, to rob the rich  
As spoil the *poor* although they seem not such,  
Since that which makes the difference in the facts  
Is in the sufferer, not in him that Acts.

Let no man therefore, lay his hand on what  
Is portion of another mans Estate,  
With purpose to defraud him ; lest it bring  
A *Gangrene*, and become a cursed thing,  
Which will devour what he before possessed,  
And stop him in the way of being blessed.

Rob none ; But of all other shun the Theft  
By which poor widdows are of that bereft  
Which is their lively hood, or that whereby  
The Fatherless compelled are to cry

F

To

To God for vengeance. And be wary too  
 Thou do not willfully thy self undo  
 By execrable things, lest *Achan's* Crime  
 Bring on thee *Achan's* death, in evil time.  
 For, though Deaths due for every sin that's done  
 Some louder cry, and bring it sooner on.

There are a thousand *Thieveries* by which  
 The worldling is advanced to be rich  
 With little sence of sin, although they be  
 Infringements of this Law in high degree.

The Trades-man stealeth by a frequent lying  
 In bargaining, in selling and in buying;  
 And most he suffers by this fair-tongu'd thief,  
 Who entertains of him the best belief.

Some Courtiers have their pilfrings, which they call  
 Their *Fees* or *Vails*, whereby when dues are small,  
 And, their expences large, they soon grow great,  
 And keep their Master also in their Debt,  
 Whose *Royal name* is used to conceal  
 Their frequent robbing of the Common weal.

Some steal into Estates by their unjust  
 Abuse, by whom they have been put in trust;  
 And men so frequently this way misdo,  
 That such are counted *honest Livers* too.

Some rob the Church (and this too is no news)  
 By keeping from her Labourers their dues,  
 And by assuming as their own Estate  
 What Piety to God did consecrate

Some



Some Church-men rob the Layty by taking  
That Calling on them without conscience making  
Of those performances, for which God gave  
The portions and the places which they have;  
And doubtless, for the sins of such as they  
The Churches heritage is took away.

Some by Authority or quirks of *Law*  
Raife projects from their neighbours to withdraw  
Their livelihood : Some others do no less  
By outward shews of strict Religiousness,  
Or *cloked honesty*, the latter sort  
Make means to Cousin by their *good Report*.

Some wantons, ( guilty of no petty wrong )  
Steal *Hearts*, which unto others do belong.  
Some steal both *Goods* and *Persons*. Thus do they  
Who take the heirs of mens Estates away  
Against their Wills; And when this theft's begun,  
Most commonly both parties are undone.

Some steal the wit of others. And an *Ass*  
To be a witty Creature, thus may pass.  
Some steal rewards and praises which are due  
To other men; and these are not a few.

Some steal preferments, I could tell you how,  
But will not, lest indanger'd I may grow  
By babling of it ; or lest other some  
May by that means to wealth and greatness come,  
Who do as yet retain their honesties,  
Because they have not learn'd such tricks to rise.

Some steal mens good opinions, by concealing  
 Their own enormities, and by revealing  
 Their Neighbours errors, with such shews of *Ruth*  
 As if they were all Charity and Truth.

Shun all such thievish Paths, for he that follows  
 These Tracts, may peradventure scape the Gallows,  
 But shall not scape unpunish'd, though God may  
 Defer his wages till a longer day.

As those are not excus'd ; So shall not he  
 From our Infringement of this Law be free,  
 Who nourisheth a *cause* of this offence  
 By Idleness, by Prodigal expence,  
 By vicious gaming, by regardlesness  
 To husband wisely, what he doth possess  
 By keeping to himself what was bestown  
 As well for others uses, as his own ;  
 Or by withdrawing (through deceit or might)  
 The hirelings wages or the poor-mans right  
 Whereby those may be driven to supply  
 By stealth or fraud, their griping poverty.

More such occasions, he himself may find  
 Who doth examine with a single mind  
 His private practices, and how the end  
 Of one thing on another doth depend.

Oh *Lord* vouchsafe me grace to be content  
 " With whatsoever thou to me hast lent  
 " As long as life on me shall be bestown,  
 " Let me be fed and cloathed with my own,

" And

" And, not with that which being none of mine  
 " May make my Neighbour want, or else repine ;  
 " If by a wilful or unwitting wrong  
 " I have detained ought which doth belong  
 " Unto my Neighbour, Give me means and will  
 " By restitution for my doing ill  
 " To make amends, or else do thou repay them  
 " The dues which I unwillingly delay them.  
 " Forgive thou also my unrighteousness,  
 " That it corrupt not that which I possess,  
 " Or marr my thrift ; and for the time to come  
 " So wary keep me of departing from  
 " This *Law*, that I may still in heart and hand  
 " Continue faithful unto this *Command*

*Amen.*





Who can hope for Justice where  
 Magistrates false witness bear?  
 Or, secure in falshood be,  
 When great Princes scape not free?  
 She who *Naboth's* death contriv'd  
 Was in Wrath of life depriv'd,  
 And her flesh by Dogs was torn  
 Though a *Queen* and Princely born,  
 That all others heed may take  
 How this Precept they do break.

— F 4

Command;

# Command. IX.

*In any case no witness bear,  
Of things which false or doubtful are.*

**V** Ere this Edict omitted, who could say,  
He should enjoy his life or Goods a day?  
If nigh his habitation chance to dwell,  
Such Neighbours as the wicked *Jesabel*,  
(And her curst Instruments;) whose downfall, here  
Is typifi'd, that such may stand in fear.

Where could we be secure from perjur'd men,  
Unless *God* sent forth Vengeance now and then,  
To find out those who secretly contrive  
How, others of their portions to deprive,  
Since, very often this offence hath none  
Who can behold it, but, that *God* alone?  
Or, by what means might they be kept in awe,  
Whose greatness makes them careless of this Law?  
How safe seem'd *Jesabel*, by being great?  
And, yet, how boldly did the *Prophet* threat  
Succeeding Vengeance? and though she were high,  
How low upon a suddain did she lie?

That

That high and low, might view her cursed plight  
And more in truthfull honesty delight;

Most know, that, of this *Law* they breakers are  
Who bear false witness, at the Judgment Bar,  
And very many are not without fear,  
In such ungodly actions to appear,  
But, few do seem, aright to understand,  
Their other breaches of this Ninth Command,  
To *lie*, accounted is a fault so small,  
That many feel no sence thereof at all;  
But, make a Play-game of it: yea and some  
Such Patrons of that *Evil* are become,  
That they allow, and justifie the same  
As Praises rather meriting than blame.

But, this will prove though held a petty sin  
The *Serpents* head, that brings his body in,  
And, an *officious lying*, may in time  
Engage us to commit a greater Crime;  
However he that an *untruth* shall speak,  
Or Truth (if to deceive) this Law doth break.

To praise is commendable; yet thereby  
When we of others better testify  
Than they deserve; true vertue we deride,  
And sinners in their sins are justifi'd,  
Unless it be (by such a modest praise,  
As flows from hope, our Friend affects the ways  
Which yet he walks not) that our praise may be  
A Gale to ripen what we blooming see:

For

For this is neither purpos'd to deceive  
 The *Hearer* ; nor advantages to weave  
 For him that speaks it : but a wise intention  
 To cherish budding Virtue by prevention ;  
 But, he that flatters doth pollute his mouth,  
 And is a falsifier of the *Truth*.

The Parasite, who shames not to uphold,  
 Whatever by his Patron shall be told,  
 Or, seeks by Jeering to discountenance,  
 A simple Truth ; and falshood to advance,  
 Against this holy Precept so offends  
 That punishment his Guiltiness attends,  
 Yea, they who get access to great mens Tables,  
 By coming furnished with *News* and *Fables*,  
 Are thereby oft guilty of this sin,  
 Which by this Law hath countermanded bin.

When we dare venture to reiterate,  
 Those Rumors which the common people prate,  
 On meer surmises ; we are accessory  
 To many slanders : We make Truth miscarry,  
 And bear false witness to the wrong of many,  
 When we suspect not that we wronged any,  
 Nor can we satisfie for these offences,  
 Which then may follow, if our Sov'raign Princes,  
 Or there affairs of state, shall wrong sustain  
 By such false tales as we receive or fain.  
 When out of levity Reports we make  
 Of others frailties ; or occasions take

To



# Commandment IX.

75

To mention Jestingly, what may disgrace  
The person either absent or in place,  
Without just motives (or content shall grow)  
To hide what *Love* and *Equity* should show.  
We in the main, or in some circumstance  
*False Testimonies* ; may thereby advance.

But, he that uttereth flanders in despite,  
Or justifies the thing that is not right,  
Or judgeth rashly in anothers Cause,  
Or any needful witnesses withdraws,  
Or (by concealing what for truth he knows)  
Betrayeth *Innocency* to her Foes ;  
Or, hears another injur'd in his Fame,  
With Silence when he may prevent the same ;  
Or unto any one occasion gives  
Whereby, he falsehood, for the truth believes :  
Ev'n every such a one false witness bears,  
What Cloak of Honesty so ere he wears ?

Nor are they guiltless, who avoid not that,  
Whereby occasions rise to perpetrate  
Against this *Law*. As *Bribery*, *Respect*  
Or disrespect of persons, which infect  
The soundest minds, and bring them by degrees,  
Their innocent Integrity to leese.  
Yea, he who so loves Bribes, though he were wise,  
They will make deaf his ears, hood-wink his eyes  
And so corrupt his heart, that he shall know  
No Truth, except some profit thence do flow ;

Nor,

Nor, any falshood fear to entertain,  
Whereby he may assured be of gain.

And, lest by some those men be judged free  
From this offence (if any such there be)  
Who by *False Miracles*, false *Revelations*,  
False *Dreams*, false *Visions*, false *Interpretations*  
Of *Holy Scripture*; or by such like patchings  
Of carnal wisdom, and of Sathan's hatchings  
Affirm that thing for truth which is a *Lye*;  
Know that these *Juglers* in degree as high  
As he that's worst; prove guilty of this Sin  
Which by this *Precept*, hath forbidden bin.

For though our Doctrines be not so unsound,  
But that some truths among them shall be found,  
Though cloath'd in Lamb-skins we do seem to go,  
Though for a blameless life we famous grow;  
Though in our formal Zeal surpass we shall  
The *Pharisees*, and ev'ry Priest of *Baal*;  
Tho' oft we fast; tho' loud we pray and long;  
Tho' we seem'd wrong'd, and patient of the wrong;  
Tho' we affect the Crown of Martyrdome,  
And dye as if we death had overcome.

Yet tho' we seem as Angels, who from heav'n  
Had Power, and Knowledge, and Commissions giv'n;  
Yet, if our Zeal, our outward Piety,  
Our Knowledge, our affected Constancy,  
Our stiff rings, and the Truths which we have said  
Were that the God of Truth might be betray'd

And

Commandment IX.

77

And falshood favour'd ; We offenders are,  
Against this precept, we false witness bear.  
And all our Godly shews, are fruits of evil  
Delusions and Impostures of the *Devil*.

*Lord* sanctify my heart, and keep my *tongue*,  
That, it may neither do my neighbour wrong,  
Nor prattle those Untruths, which may oppose  
The *Verities*, thy *Spirit* shall disclose ;  
But, grant that I who see how these offend  
May find out mine own *Errors* and amend ;  
Yea, Lord so teach me and be so my Guide,  
That, faithful to this *Law* I may abide.

*Amen.*

*Command.*

*[The page contains faint, illegible text, likely bleed-through from the reverse side.]*

# Commandment X.

79

X Thou shalt not covet thy Neighbours House, &c.



When in us this *Vice* begins,  
*Crowns* we pawn for crooked pins;  
 And by coveting of more  
 Forfeit what we had before.  
 Blockish *Ahab* therefore mind  
 Who by fooling in this kind  
 Life and Kingdom ( to his cost )  
 For a *Kitchen-garden* lost ;  
 And his fall is on Record  
 That his fault might be abhorr'd.

Command.

# Command. X.

*Another's right desire not,  
But be contented with thy Lot.*

**T**HOU who to covet deem'st it no great crime,  
Consider well, what wickedness in time  
Arises thence, what danger and what shame  
Unless thou timely shall repent the same  
This folly, and the sequel of it view  
In *Abab*, and his guiltiness eschew  
By heeding of this *Law*, whereon depend  
All *Duties*, which the former *Laws* intend,  
And which to us a Duty hath exprest  
More hard to be observ'd than all the rest.

A power we have receiv'd to bend the knee,  
To take, to give, to speak, to hear, to see,  
And execute those Actions which may give  
Most lookers on, occasions to believe  
That all God's other *Laws* we do fulfil,  
In some degree according to his Will.  
When we are false at heart, and keep not on  
With such uprightness, as we should have done;  
And,

And were this Law left out, some persons might  
Perswade themselves that they were most upright.

But by this Precept we are taught to see  
How foul the insides of our Vessels be.  
This findeth out, and smiteth every sin  
Ev'n on the head, and where the Roots begin,  
By checking of that Lust which unexpress'd  
In outward acts lies lurking in the breast :  
For 'tis the Cursed Root, whence every thing  
Which may be termed *Evil*, first doth spring;  
And if it be subdued e're fulfill'd  
Within his Egg a Cocatrice is kill'd.

This Law in Sovereignty assumeth more  
Than all the Precepts mentioned before ;  
For it enjoins to keep within command  
My lustful heart, which is not in my hand ;  
And, whose desires, will offer, come and go  
In spite of all that I can think or do.  
Within my flesh and blood a Law still dwells  
Which naturally against this Law Rebels,  
And so rebels, that though my hands were clear,  
My heart would foul and vitious oft appear  
Unless a purging Medicine she acquires  
To purify her thoughts and her desires.  
Yea, though *Man* could not, and *God* would not see  
The secret wickedness that is in me,  
This *Law*, would never let me quiet bide  
Till of my Guilt I should be purifi'd ;

G

For

For every hidden lust it open lays,  
 And still so shows me mine own wicked ways,  
 That when by others I am righteous thought,  
 It frights my Soul, and tells me I am naught.

At first, into despair it almost threw me,  
 But God's good Spirit pleased was to shew me,  
 That, what my power extended not unto  
 His *Grace* would so enable me to do,  
 As that it should suffice if I assaid  
 To join my good endeavours to his aid.

Then I began to see, this Law did wound,  
 Not to destroy, but, that I might be found,  
 And that it is a needful Probe whereby  
 We may aright the curing Salve apply.  
 It shew'd me mine own frailty, that it might  
 Unto another make me take my flight.  
 And by instructing me to know my sin  
 Hath taught me where amendment should begin;  
 For when the Heart hath learned to obey,  
 The Members will the sooner find the way.

Though our Desires, from evil are not free,  
 To us their Guilt imputed shall not be  
 If we resist them: And although they wound,  
 We shall at last with Victory be crown'd.

Keep well this *Law*, and all the *Precepts* here  
 A Thousand times more pleasing will appear.  
 Guard well thy heart, and then this Precept will  
 Be found a Precept easie to fulfil.

Break



Break this, and thou hast broken down the fluce  
To Flouds, which thy destruction will produce.

The total sum of what this Law requires,  
Is first, that we confess our own desires,  
To be corrupt : For purity begins  
To enter by confession of our sins.

Next, let us force our Longings to obey  
The former Sacred Precepts what we may,  
Because, the failing in one Duty, still  
Lets in another lusting after *Ill*.

And, Lastly let us always be content  
With what the Grace of God to us hath lent.  
For, none will keep *Law* moral, or divine,  
Who much at his Condition doth repine.

How can they love their God to whom he seems  
To bar them what their appetite esteems  
Without regard their welfare to provide  
( As many think ) whose wishes are deny'd ?

How can he love his Neighbour who doth crave  
Their Heritage, their wives or goods to have ?  
And what Commandement will he respect  
Who neither God nor Neighbour doth affect ?

Contrarywise him who Contentment hath,  
Naught urgeth to pursue a lawless path ;  
For, to what end should he who doth possess  
That precious *Jem*, embrace a wickedness ?

He loveth *God*, because he surely knows  
God's Power and Wisdom, justly doth dispose

That *portion* which will prove the best for him,  
 Although it may be bitter for a time :  
 And *him* he therefore serves, as he is able,  
 In every Precept of the former Table.  
 And while this Christian mind he entertains,  
 He findeth Godliness, no little gains.

Nor will those men who in their *lots* delight  
 Or covet or usurp a neighbours right,  
 For, *he that is contented* first believes  
 That every one his *proper share* receives  
 And not anothers ; next he strives to see  
 How perilous to *him* these things may be,  
 Which *God* withholds; and weighs with such regard  
 How fit those are which he for him prepar'd,  
 That resting in his *portion* well apaid  
 Nor House, nor Land, nor *Wife* nor Man, nor *Maid*,  
 Nor *Oxe*, nor *Ass*, nor any thing that is  
 Another man's desires he to be his;  
 But praiseth *God*, for what to him he gave,  
 And thanks him too, for that which others have.

Against no *Law* he greatly can transgress  
 Who is arriv'd at this contentedness.  
 And if to get this Grace our mind we set,  
 By Gods assistance, we may compass it  
 In that degree, whereby attain we may  
 To what we call *perfection of the way*.  
 But flesh and blood no further can aspire  
 Until that Kingdom comes, which we desire.

Strive

Strive what thou mayst, affections to withdraw  
According to the straightness of this *Law*,  
Thy Neighbours wife desire not then from him  
Though kind, wise, rich, chaste, good & fair she seem,  
For most who have this way their longings gain'd,  
Instead of Blessings, Curses have obtain'd,  
By covering the goods to others due,  
The beggary of many doth ensue.

And Servants gotten, by anothers wrong  
Are seldom gainful, to such Masters long,  
Because by being lawlessly possess'd,  
They either prove unfaithful, or unblest;  
But he that with his own remains content,  
Shall gain much Bliss, and many sins prevent.

That which doth give occasion to transgress  
Against this *Law*, is want of watchfulness,  
To heed the baits which our betrayer lays  
In every object and in all our ways.

The want of meditating in our thought  
What inconveniences are dayly brought,  
On such as make no covenants with their eyes,  
Nor bound these longings which in them arise.  
For, such as this way do their best endeavour,  
May stumble, but they shall not fall for ever.

" *Lord*, in my self, I could not find the Will,

" Much less the Power, Thy statutes to fulfil.

" But, I now feel my heart to entertain

" A willingness; Oh! *be it not in vain.*

"Thy Grace alone renew'd this Will in me,  
"And I a worker now desire to be,  
"Whomay, if thou enable to proceed,  
"Improve my *willingness* unto the *Deed*  
"Deny it not, Oh God! but from this day  
"Ev'n to the latest moment of my slay,  
"Vouchsafe unto me thy assisting Grace,  
"That I may run a warrantable Race.  
" *And keep this Law and all thy Laws entire*  
" *In work, in word, and also in desire.*

*Amen.*

THE



Though no flesh this Law obey,  
 In it self; In Christ it may:  
 Though it frighteth us for sin;  
 Yet our peace, it ushers in:  
 And, in us prepareth place,  
 For the saving Law of Grace.  
 When this Grace hath taught to Love,  
 Hardest works will easy prove,  
 And that sin we shall abhor,  
 Which we doted on before.

G 4

The

T H E  
Epilogue.

*The Law from God's meer love proceeds,  
Though strict it seems and Terror breeds.*

**N**OW having well observ'd this glorious *Law*  
(A *Creature* cloath'd with Majesty and awe.)  
Methinks the *Budy* of it seems to me,  
Compos'd of such essential parts to be,  
That, he may find, who rightly from them shall  
*All* as but *one*; each *one* of them as *all*;  
And, that who ever breaks or keepeth *one*,  
Offends or breaketh *all*, in what is done:  
As will appear to him, who well attends  
How ev'ry *Precept*, on the rest depends.

He cannot possibly or love or fear  
One *God* aright, who willfully doth err  
In *Idol* worshippings; in vainly using  
God's holy *Name*; In holy *Times* abusing;  
Or, in permitting so perverse a nature  
As to abuse *Himself*, or any *Creature*  
Belonging to this *God*, with such a mind  
As may Contentment in such evils find.

And

## *The Epilogue.*

89

And what is of this *Law* averr'd; we may  
In ev'ry other *Precept* boldly say.

Moreover I conceive, it cannot be  
Of less impossibility, that he  
Who gives the Creature ev'ry way his right,  
Should in his heart his good Creator slight:  
Or actually offend him without sense  
And sorrow, for so hainous an offence. (Law.

He that right Conscience makes to keep one  
Of breaking all the other stands in awe.

He that his *Parents* honours as he ought,  
Can never favour *Murther* in his thought,  
Or thirst for *Vengeance*: never will his eyes,  
Or heart, or members act *Adulterys*:

No due from any Creature will he take,  
He dares of none conceive, receive or speak,

Untruths or slanders: He will never crave  
(Or by a secret longing wish to have)

What may not be desir'd; Nor ought commit  
Which his profession may not ill besit,  
But penitence, will smite him for the deed,  
And in his heart a faithful sorrow breed.

Much less will he grow wilfully to blame,  
In Prophanation of *Gods Days*, his *Name*,  
His *Worship*, or his *Essence*; For, in one,  
Well doing, all good *Dutys* will be done,  
And this which from one *Law*, is here exprest,  
May really be said of all the rest.

The

*The Epilogue.*

The like we may as doubtlessly averr  
 Of them who 'gainst one Law perversly err:  
 Begin at which you please, they so are chain'd,  
 All sins are in the breach of *one* contain'd.  
 One wickedness contracts another still,  
 And that another; either to fulfill  
 Or hide the first; until all guilt comes in  
 And wheels him round the cursed Orbe of Sin.

For, what hath he to bar him from the rest,  
 Who but in *one* hath wilfully transgress't?  
 What other sin would he have left undone,  
 Which might have hindred his *beloved one*?  
 Or, if perpetually he do not act  
 All wickedness, and ev'ry filthy Fact?

Why is it so, unless (perchance) *because*,  
*His finite Nature cannot break all Laws,*  
*At once in Act; Nor his desires extend,*  
*To ev'ry thing wherein he might offend?*

For ev'ry sacred *Law*, is in his *Will*  
 (Inclusively at least) infringed still,  
 And Guiltiness would actually appear,  
 If power and fit occasions present were.

For, as the *Laws* fair *Body* is compos'd  
 Of portions qualified and dispos'd,  
 In such a manner that we plainly see,  
 The perfect *Essence*, of the *whole* to be  
 In ev'ry *part*; so, likewise, hath our *Sin*  
 An ugly *Body*, and each Limb therein

Containeth



## The Epilogue.

91

Containeth (whether it be great or small)  
Essentially, the perfect *Guilt* of all,  
And, by this Body, *Death* a means hath found  
To give to all *Mankind* a mortal wound.

But, prais'd be God, his *Grace* provided bath  
A *Light*, a *Guard*, an *Armour*, and a *Path*,  
By which we may be quite delivered from  
The *Body* of this *Death*; and also come  
To walk the way of *life*, which else had bin  
For ever barr'd against us by our sin.

The *Lamb* of God by whom we do possess  
*Redemption*, *Wisdom*, *Justice*, *Holiness*,  
With ev'ry matchless token of his Love;  
The *Guilt* of that transgression doth remove,  
Which woundeth first our *Nature*; and from him,  
We have a cure for ev'ry actual Crime.

He, hath fulfilled what we could not keep:  
He, gives us power to walk, who could not creep:  
He, paid the price of that which we had bought:  
He, got our *Pardon* e're the same we sought:  
He, bore the stripes for us which we did merit:  
He, purchas'd Crowns that we might them inherit:  
Our Fears he doth prevent; our loss restore,  
And (to the true Believers) tendreth more  
Than *Adam* lost. Yea, he doth freely give  
To ev'ry Soul a power which may believe  
And persevere, if well he shall employ,  
The *Talents* and the *Grace* he doth enjoy.

And

And with a mind in all *Temptations* meek,  
This power in *Christ*, not in her self doth seek.

Ev'n they that perish, till they do contemn  
*God's* profer'd Love: potentially in them  
Retain this power by *God's* Free grace, until  
Their *Flesh* seduc'd, like *Eve*, doth move their *Will*,  
Like *Adam*, to consent and then to Act  
A wickedness, and to approve the Fact  
Against their Conscience: For then *God* departs  
From their polluted and rebellious Hearts;  
And back returneth not until from thence,  
That Guilt be washed by true penitence,  
The means whereof he also must bestow,  
Or else into obdurateness they grow.

Affirm we may not, that *God* will not come  
To any (whom he so departeth from,)  
Twice, thrice, or oftner: For we cannot know  
How far the limits of his *Mercys* go;  
Nor by what measure, or by what degree  
Of wilfulness, he so displeas'd shall be.

As to forsake for ever, since he may  
Shew mercy where he pleaseth while the day  
Of life-time lasteth there is hope of *Grace*.  
For every sinful Soul of *Adams* race

Just *Job* confesseth that *God* oft assays } *Job*  
To draw the sinner from delicious ways } 33. 14.  
The raising up of *Lazarus* from death,  
When he had four days yeilded up his breath,  
Inferreth

Inferreth also that some few obtain  
 God's mercy who had dead and stinking lain  
 In their transgressions; till there was no place  
 For help by outward means, or common grace.  
 But this his mercy is the highest pitch,  
 And if a God who is in mercy rich  
 Vouchsafe it any where, he doth afford  
 Much more than he hath promis'd in his word;  
 For, though he may confer it when he please,  
 Yet, to have left such *promises* as these  
 Had better'd none; but made those worse, by far  
 Who, for the Grace obtained, thankless are.

" Oh who enough can praise thy matchless Love  
 " Most gracious God! Who pleatest from above  
 " To look upon the Vassals here below  
 " Our *Nature*, and distempers tempring so;  
 " And so providing that the blessing lost  
 " Is purchas'd for us, at anothers cost,  
 And may by every Soul enjoyed be  
 Who shall accept the means ordain'd by thee.

Though as did once the Jews some Christians  
 As if the Childrens teeth were set on edge (grudge  
 By what their Fathers eat and doubtful grow  
 ( Although thou makest Oath, it is not so )  
 That most of those, which are or which have bin  
 Since *time* began, shall die in *Adam's* sin;  
 And are in him rejected without place  
 Or means of hope of truly saving Grace;

Yea,

Yea, though this be an error whereby such  
 As err that way have urg'd thy Justice much ;  
 Yet we who fear and trust thee (and to whom  
 The knowledge of thy secrets therefore come)  
 Remember well (and therefore heed have took)  
 That *Thou*, the general Covenant being broke )  
 Which first was made in *Adam* ) pleas'd hast bin  
 To tell us of a *new one*, since brought in,  
 And made with all men so particularly  
 That no man for anothers Crime can die :  
 A Covenant in *Christ* from whom both Will  
 And Power we have receiv'd to fulfil  
 So much as shall to thee be acceptable,  
 If we endeavour, as thou dost enable :  
 And whereas, when this knowledge we did want,  
 We dreamed that thy *Newmade Covenant*  
 Concern'd but few, we doubtless did aver  
 A Doctrine which from Truth did widely err,  
 For that which we did ignorantly call  
 A Covenant, is no such thing at all :  
 Because we then supposed nothing *done*,  
 Nor ought believ'd, but on one side alone.  
 A Covenant ( as men of Judgment know )  
 Is that which is contracted betwixt two ;  
 But, thou by that which some of us do say  
 Dost all thy self ; and giv'st nor power nor way  
 To Act or *will* what absolutely can  
 Be said to be the Act or Will of *Man*.

We

We stand for nothing thou alone believ'st,  
Thou aatest all thou givest and receivest;  
Yea, if we this assertion must allow  
None truly worketh good or ill but thou;  
Man's but a sufferer, whatsoe're he does,  
He doth because he can nor will nor chose.

Lord let us know the better, and so know  
What powers and faculties thou doest bestow  
On us, to fear and serve thee, that we might  
In work, and word, and thought still do thee right;  
For, thou so, equally hast all things done,  
And shew'st such mercy unto every one,  
That ev'n by those who shall thy wrath abide,  
In every thing thou shalt be justifi'd,  
And none shall truly say, when call'd they are  
Before thy Throne of Judgment to appear,  
That thou hast more exacted any way  
From any man, than he had power to pay,  
Till by forsaking thee he forfeit made  
Of that enabling Grace, which once he had.

This Law of thine which an appearance hath  
Of Terror, of Severity and Wrath  
To those dull *naturalists*, who have not weighed  
How by the *Law of Grace* it is allay'd;  
Even this fear'd *Law* when first the same was made,  
No other end but *Man's* well being had;  
Nor hath as yet, except it be to those  
Who sleight thy kindness, and believe thy foes.

The

The former Table, which we weakly fain  
 ( Doth only to thy glory appertain )  
 Concerneth in the points of highest nature,  
 The Welfare and the glory of thy Creature.

To thee what is it, whether we adore  
 Thee for our *God*, or none, or twenty more ?  
 Thine Honour was at full e're we were made,  
 And would be so though we no being had.  
 'Tis our Advantage that thou let's us know  
 To whom in our necessities to go,  
 And leav'st us not as when we *Gentiles* were,  
 To wander all our life times out in fear,  
 In Darkness and in Error ; yet to find  
 Nor ease of Body neither peace of mind.

'Tis our advantage that we may be bold  
 To scorn those Bugbears, which in times of old  
 Men trembled at ; and that the power and fame  
 Of what was nothing, but an empty *Name*  
 Enslav'd us not to come with vows and praise  
 To worship it, as in our *Heathen daies*,  
 Which benefit we by this *Law* obtain'd,  
 And which without this *Law* we have not gain'd.

'Tis our avail that such a God we have  
 Who lets us know that he hath power to save;  
 And, that when we our selves to him apply,  
 We need not fear a *Rival Deity*  
 Will angry grow ; and do us in despite  
 A greater *Wrong*, than thou hast power to right.

Or,

Or, that a Jealous *Juno* can make void  
The hopes which in thy *Love* we have enjoy'd.

It is our gain to honour thee alone,  
And that we need not now to *Cyprus* run  
To worship *Venus* ; then to seek *Apollo*  
At *Delphos* ; and from thence a course to follow  
As far as famous *Ephesus* to see  
If great *Diana* in her Temple be :  
And thence again to post, in hope to meet  
With *Jove* inshrined in the Isle of *Crete*.  
Our Times and Substance wasting to receive  
That from them, which they had not power to give.

What were it unto thee, ( but that our peace  
Thou lovest ) if we dayly shall increase  
Our vain will-worshippings, till we devise  
As many Superstitious Fopperies  
As we have senseless Dreams ? Or if our daies  
We spend on Idols, forging Puppet plays,  
And false Ideas, till all truth be lost ?  
And then, ( which is effected now almost ) ( tions  
Fight, brawl, and preach, to make up Sects and Fac-  
To help maintain the Whimsies and Distractions  
Which fool us, till we find some *Chrotchets* new  
Unknown to Christian, Heathen, Turk, and Jew ?

Moreover, ( but, that our own harm it were )  
To know no power whereof we stood in fear,  
And were it not a merciful prevention  
Of miseries, of mischiefs, and contention

H

Which

Which else would rage among us if we had  
 No name, in which with Reverence might be made  
 Vows, Oaths, and Protestations ; Or if we  
 Should not believe a *Will* and *Power* in thee  
 To heed and punish it, when wrong were done ;  
 What benefit to *thee*, ensu'd thereon,  
 For which thou shouldst vouchsafe to make a *Lam*  
 To keep the damn'd For-swearers hearts in awe ?

What suff'rest thou, when mad Blasphemers rave  
 Against thy holy *Name*, that thou need'st have  
 A Law to curb them ? Or, what have they done  
 More than those Dogs, which bark against the *Moon*  
 If they themselves, or, others of their kind  
 No damage by those Blasphemies did find ?

And but, that sweetly provident thou art  
 Ev'n for the meanest and least worthy part  
 Of all thy *Creatures* ; what was that daies rest  
 To thee, which thou ordain'st for Man and Beast ?  
 Their pain or ease, Thy Rest augmented not,  
 Nor, profit by the *Sabbaths* hast thou got ;  
 Or, by the *Festivals* ordain'd by thee,  
 For, they, not thine, but mans advantage be.

Our Essence being of a double Nature,  
 And, thou best knowing what best fits the Creature,  
 Requirest all men so their *time* to use,  
 That *Soul* and *Body*, may receive their dues  
 But, what misfalls to thee if any spends  
 His Times in vain or to preposterous ends ?

Some



## *The Epilogue.*

99

Some of us peradventure fancy may,  
That thou hast honour by the *Sabbath day*,  
And that it adds to thy contentment then,  
To hear and see great multitudes of men  
Assemblies make, to invoke thy Name,  
And in their songs to magnifie the same.

Indeed this is our Duty, and when this  
Upon thy days by some performed is :  
Thou tak'st it as a honour done to thee ;  
That in such Dutys, we might serious be,  
Yet, still the benefit is all our own.  
Thy praise is neither more nor farther blown,  
To thy avail, nor doth our holiness  
Conduce to ought, but our own happiness.  
The days on which we memorize thy Graces ;  
And meet together in thy holy places,  
Are much for our avail ; for then and there  
Thou teachest us, our Crosses how to bear ;  
What to believe and hope there we may learn  
How we 'twixt *Good* and *Evil* may discern,  
How Truth from cursed Error we may know,  
What Path to shun or take, what work to do,  
And how and whom to love (which is the *Sum*  
And height of all whereto on Earth we come)  
Which manifests that only for our sake,  
It pleased thee some days of Rest to make.  
Sure ev'ry mean capacity is able  
To understand, that in the second Table.

H 2

Mans

*The Epilogue.*

Mans welfare is immediately intended,  
 And that therefore, those Laws be recommended  
 To universal practice ; so to stay  
 Our minds from running out another way.

For if our lives ambitiously we spend  
 In brawls for honour : If we set an end  
 To all our kind by Murthers : If we please  
 To plague our selves with ev'ry soul disease,  
 And ev'ry grief of Heart, which will arise  
 From *Fornications* and *Adulterys* :

If all our Labours should be made a prey  
 To Thieves, till want had worn us quite away ;  
 If we should plague each other by our Lies,  
 By slanders or in humane Perjurys ;  
 Or, if our hearts upon the Rack were set  
 By lusting after what we could not get,  
 These madnesses our mischiefs only be,  
 But neither harm nor discontent to thee ;  
 Except in this respect, that having took  
 Our *Nature* thy Compassion cannot brook,  
 To see thy Members injur'd by the Sin,  
 Which lawless people are delighted in ?

Thou hast affirm'd ; (the better to apply  
 Thy workings to our mean Capacity)  
 That all things for thy Glory thou hast wrought,  
 And, yet it is not therefore to be thought  
 Thou wantest Glory, and didst work for more,  
 Or, that it gain'd ought wanting heretofore.

Nor

*The Epilogue.*

1081

Nor may we think a power so truly wise,  
Should work for that which we are bid despise.  
But rather that thou honour dost expect  
To be to thee ascrib'd as an effect,  
Of fruitfulness belonging to the Natures,  
And undespis'd condition of thy Creature,  
Yea, I believe unfainedly oh God,  
By what I from thy self have understood,  
Thou wrought'st for *Love*. Not merely to attain  
Thy Creatures love, for that had been as vain:  
Because indeed, as little need thou hast  
Of their imperfect love, as of the blast  
Of their weak praise. Oh Lord thy love it was  
Thy *Love essential* which did bring to pass,  
The works thou mad'st; That blessed love of thine  
Which is thy *Self* (Oh Essence most *Divine*)  
For, being *All*, and all at full possessing  
In thy *Self-being*, thou conceivd'st a blessing  
To be conferr'd on others: not to add  
Ought to that *Blessedness*, thy Essence had.

Thy wisdom infinite, a passage found  
(By thy eternal *Power*, which hath no bound)  
*Distinct*, and *finite Natures* forth to bring  
(without impairing or deminishing  
Thy perfect *Essence*) which of thy *perfection*  
Should give some Demonstration, by reflection.

Among the rest one Creature thou did'st name,  
Compos'd of all, which th' *universal Frame*

H 3

Therein

Therein contained; And the same did'st make  
 Not only so, as that it might partake  
 Of all Created things, and also be  
 A certain Medium 'twixt them and thee,  
 But, which is to the honour of it more,  
 Thine *Image* in it self it likewise bore,  
 And had a possibility to be,  
 United (undivisibly) to thee.

A *Species* of this *Creature*, Lord I am,  
 And, for what end created we became  
 As I conceive it, here, I mean to tell  
 Oh teach me better, If I say not well,  
 Thou being *Love* it self, and therefore kind,  
 It was thy gracious and eternal mind,  
*Mankind* a Sharer in thy blis to make  
 And grant him License also to partake  
 That Glory which thou didst enjoy alone,  
 Before all other *Beings* were begun,  
 And this great favour Lord thou pleased wert,  
 (As well became thy *Wisdom*) to impart  
 By *Means*; *Degrees*, and on the same condition  
 Through which we best might gain the best fruit  
 Of what was purposed; and come to be (on  
 United (as I said before) to thee.  
 To *Adam* this great Mystery appear'd  
 Till *disobedience*, Fogs in him had rear'd  
 Which dull'd his *Reason*, and his heart declin'd  
 From Thee, within himself, this blis to find.

The

The Law thou gav'st him, was not (as is thought  
By some of us) that proof might so besought  
Of his Obedience : For thou knowest all  
Before it is ; and what shall still befall,  
Much less (as other some conceited are)  
Was that Command intended as a Snare  
Those to entrap whom thy eternal Hate,  
Had fore-decreed, Oh God ! to reprobate ?  
Far it is from the Goodness of thy Nature,  
To be a *God* so Cruel to thy Creature,  
And far, far be it from thy Creatures too,  
To their kind *Maker* so great wrong to do.

This, rather, seems the cause there could not be  
A possibility, that *Thou* and *We*  
Should make a perfect *Unity*, unless  
Our Nature had *Essential Righteousness* :  
For, otherwise, thy Justice would abhor  
That which thy Mercy did endeavour for,  
And, from uniting us, become so far  
That thine own *Attributes* would be at War.

When therefore *Man* seduced fail'd in that,  
Which might have perfected his blest Estate,  
And, that perform'd not whereby Justice might,  
In our Advancement take a full delight,  
Behold, thy powerful *Mercy* did prevent  
Our total ruin by a Wonderment  
Beyond the Worlds Creation, out of nought.  
For, when by Sin we further off were brought,

From what thou had'st intended us, then by  
 The not obtaining of an Entity  
 Thy all-inventing wisdom found a mean  
 Through which our Essence made e' awhile un-  
 Should be re-purifi'd and so perfum'd (clean  
 That personally it might be then assum'd  
 Unto thy self ; and Man thereby attain  
 A Happiness not to be lost again.  
 If some few easy Duties he will do  
 When Grace enables Nature thereunto.

And doubtless every Man shall one day know  
 That thou on him such portions didst bestow  
 ( Ev'n pers'nally ) that if he be undone,  
 It was not *Adams*; but his fault alone.

This *Mystery* thy goodness brought to pass,  
 And for no other end, Oh Lord it was  
 But for our good ; for neither dost thou need  
 Our Praise or Love ; nor is it for the deed  
 Of Love or Praise, or Worship or of ought  
 Which by our faculties to pass is brought,  
 That thou requirest them of us ; but that we  
 Should not unto our selves defective be  
 In doing our endeavours to attain  
 So much as lieth in our power to gain  
 Lest it indamage us, and in the way  
 Unto our true perfections stops may lay.

Essential goodness hath essential peace  
 Withoutt all diminution or increase,

And

And therefore he who blessedness desires  
To that above all other thing aspires.  
To love and *give due praise*, is better far  
Than to be lov'd, or to be praised are  
To him that hath substance of his own  
Ev'n I my self ( whose heart is overgrown  
With imperfections ) love without respect  
Of any end but meerly to affect  
Those whom I love, and rather would have done  
Ten thousand kindnesses than sought for one.

And Lord if such a failing love as mine,  
May reach to this ; how infinite is thine ?  
And, Oh how far art thou from things so vain  
As *loving* meerly to be *lov'd* again  
By such poor worms as we whose best *affection*  
Is but a passion full of imperfection !

Indeed thou bid'st us love thee ; but, for what  
Save to preserve us capable of that,  
Which we receive ; and that we might not miss  
The comfort which in Virtue placed is,  
And of whose hapless want, he cannot chuse  
But feel the loss whose conscience doth accuse :  
Yea thou commandest love, that love may make  
Our nature of thy nature to partake :  
Without which quality there cannot be  
The true Communion 'twixt us and thee,  
Which is the very height of all our bliss,  
Or which indeed the Essence of it is.

For

For could we be of thee, Oh God! approv'd,  
 Or, could we of all creatures be belov'd  
 Tho' we no love return'd (nor had in us,  
 An object for the love conferred thus)  
 Which were impossible; we ne'retheless  
 Should suffer by our own unworthiness  
 An inward Hell, and to our selves invent,  
 Occasions of continual discontent,  
 As to those envious men, it may appear  
 Who causlessly injurious often are.  
 To those their honest neighbours whom they find  
 To them as friendly as they are unkind,  
 For outward plagues pursueth so this sin,  
 Nay also, so affects him still within,  
 And till his nature be depraved quite,  
 His own Injustice will his heart affright.  
 Yea they whose Crimes are pardon'd are not free  
 From suff'rings though they well assured be,  
 That neither *God* nor *Man* will blame them for,  
 The passed Frailties, which they do abhor.  
 For then our hearts will grieve do what we can,  
 If they have injur'd either *God* or *Man*.  
 And then more favour is vouchsaf'd to them,  
 The more themselves they censure and condemn.  
 Therefore, although I can forgive my Friend,  
 Yet, I would have him wary to offend,  
 Lest, when he finds his error griev'd he be,  
 Within himself, that he hath wronged me,

And



And in his heart a torment suffer should,  
From which my love would keep him if I could.

Ev'n so oh Lord my God (though in degree,  
More infinite than can conceived be :

And, in a manner, which I am not able  
By any Figure to make demonstrable)

In meer Good-will to *Man*, thou pleased art  
To preach unto his ear, or to his *Heart*  
Those *Dutys*, which to thee from him belong,  
That he, unto himself, may do no wrong.

Because we seem a great esteem to have  
Of Love and Praise, and thereby to receive,  
Content and profit ; thou dost oft propose  
By us to be perform'd ; such things as those,  
As *Dutys* which are much of thee desired,  
And at our hand, for thy avail required,  
But doubtless thou dost only seem to be  
Like us, that thou might'st make us like to thee,  
And that, (if thee we love) we might be won  
To do as for thy sake what should be done.

For our own Good ; As Parents kind and wise  
Have dealt with Children in their Infancies.

And whereas, Lord, it hath been said by thee,  
That thou wilt of thine honour Jealous be :  
Thou only Jealous art, lest our neglect  
Of thee, our own perdition may effect.

Thou dost things Honourable ; and though none  
Did praise thee for them, they should still be done.

Thine

Thine honour is essential : That we give  
 And which from us thou pleasest to receive  
 Is but an accident ; which ever may,  
 Without thy loss, be present or away.  
 And when thou either thanks or praise requirest  
 To perfect us, those Dutys thou desirest.

This we long time have so misunderstood,  
 As if we did conceive thou wert a God,  
 Affected with *Self-Love*, or Fruitless *Fame*,  
 (Although we mannerly express the same)  
 Yea we have dream'd that thou this world did'st  
 And us and all things for thy Glorys sake. (make  
 In such a sense, and for such praises too  
 As we effect, when our best works we do.

I would we thought no worse ; or would we  
 What damnable absurdities ensue, (knew  
 Our groundless Fancies ; For by them thou gain'st  
 Some fear, but little hearty love obtain'st.

By these false thoughts of thee, we do encrease  
 Our own self Love, and all vain gloriousness,  
 Within our selves hence is all we intend,  
 Our whole endeavours for a private end,  
 And that a froward peevishness is own'd,  
 In most of all our actions to be found,  
 For who can possibly be just or wise,  
 Who to his God imputes absurdities ?

Lord now we better know thee ; and are shown  
 Both by thy words and works what should be done ;  
 Our

*The Epilogue.*

109

Our selves we yet improve not as we ought,  
By what thy *Workings* and thy *Word* have taught,  
But both *Self-love* and *Vanity* have share,  
Ev'n in our Actions that most pious are.

We *Counsel*, we *Relieve*, *Write*, *Preach* and *Pray*,  
That *Honour*, *Gain*, or *Pleasure* bring it may,  
To our own Persons; and would little care  
How wicked and unhappy others are,  
Had we our aims; and still might them possess  
Amid'st our Sins and their unhappiness,  
Ev'n I my self who love a better mind,  
Do in my self so much corruption find,  
That (I confess) received Injuries,  
More mov'd me to reprove Impieties,  
Than mine own goodness, and that from my sin  
My best performances did first begin,  
For which let pardon, Lord, vouchsafed be,  
And more sincere hereafter make thou me,  
For, this may peradventure be the cause,  
We preach thy Gospel, and pronounce thy Laws,  
And write without effect; ev'n this that our  
Corruption makes the means, to want the power  
It might have had; Else 'tis because we hide  
Thy Love, and have that saving Grace deny'd,  
Which thou to all extendest; and which none  
Shall want, who striveth to lay hold thereon.

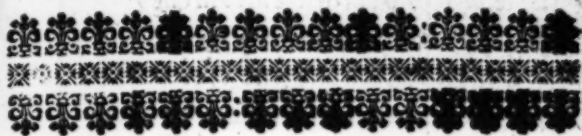
To help amend these faults now I have said,  
What, I believe thy Spirit hath convey'd

Into

*The Epilogue.*

Into my heart : If I have err'd in ought  
Let me, oh Lord, by thee be better taught  
If truth I speak, let other men from hence  
Partakers be, of my Intelligence,  
Make me and them thy love so fully view,  
That we in our affections may be true,  
And give us Grace the truth of them to show  
In doing well, the Duties which we owe.

*Amen.*



A

## Metrical Paraphrase

Upon the

## C R E E D.

**S**ince it befits, that I account should give  
 What way unto Salvation I believe ;  
 Of my profession here the sum I gather.

First, I confesse a Faith in God the Father :  
 In God, who ( without Helper or Partaker )  
 Was of himself the Worlds Almighty Maker,  
 And first gave Time his being : who gave birth  
 To all the Creatures, both of Heaben and Earth.  
 Our everlasting welfare doth consist  
 In his great mercies, and in Jesus Christ ;

( The

( The second person of that Three in one )  
 The Father's equal, and his only Son ;  
 That ever-blessed, and incarnate Word,  
 Which our Redeemer is, our life, Our Lord  
 For when by Sathans guile we were deceived,  
 Christ was that means of help, which was conceived ;  
 Yea, ( when we were in danger to be lost )  
 Conceived for us, by the Holy Ghost.  
 And that we might not ever be forlorn,  
 For our eternal safety he was Born ?  
 Born as a Man ( that Man might not miscarry )  
 Even of the substance of the Virgin Mary,  
 And loe, a greater mercy, and a wonder ;  
 He that can make All suffer, suffered under  
 The Jewish spite ( which all the world revile at )  
 And Cruel tyrannies of Pontius Pilate.  
 In him do I believe, who was envied,  
 Who with extreamest hate was Crucified :  
 Who being life it self ( to make assured  
 Our souls of safety ) was both dead, and buried :  
 And that no servile fear in us might dwell,  
 To conquer, He descended into Hell :  
 Where no infernal Power had power to lay  
 Command upon him ; but on the third day

The

The force of Death and Hell he did constrain,  
 And so in Triumph, *He* arose again:  
 Yea, the Almighty power advanc'd his head;  
 Aswel above all things, as from the dead.  
 Then, that from thence gifts might to men be given,  
 With glory, *He* ascended into Heaven:  
 Where, that supream and everlasting throne,  
 Which was prepar'd, he clim'd; and sitteth on  
 That blessed seat, where he shall make abode  
 To plead for us, at the right hand of God  
 And no where should he be enthroned rather,  
 Than there: for he is God, as is the Father  
 And therefore, with an equal love delight I  
 To praise and serve them both, as one Almighty:  
 Yet in their office there's a difference.  
 And I believe, that Jesus Christ, from thence,  
 Shall in the great and universal doom;  
 Return, and that with Angels *He* shall come,  
 To question such as at his Empire grudge;  
 Even those who have presumed him to judge  
 And that black day shall be so Catholick,  
 As I believe not only that the quick  
 To that assise shall all be summoned,  
 But, he will both adjudge them, and the dead.

I

Moreover

Moreover, in the Godhead I conceive  
Another Person, in whom I believe :  
For all my hope of blessedness were lost,  
If I believ'd not in the Holy Ghost.  
And though vain Schismatics through pride and folly  
Contemn her power, I do believe the holy  
Chast Spouse of Christ ( for whom so many search  
By marks uncertain ) the true Catholick Church.  
I do believe ( God keep us in this union, )  
That there shall be for ever the Communion  
Of Gods Elect : and that he still acquaints  
His Children in the fellowship of Saints.  
Though damned be Mans natural condition,  
By grace in Christ I look for the remission  
Of all my foul misdeeds ; for there begins  
Deaths end, which is the punishment of sins.  
Moreover, I the Sadduces infection  
Abhor, and do believe the Resurrection :  
Yea, though I turn to dust ; yet through God, I  
Expect a glorious rising of the body,  
And that, exempted from the cares here rise,  
I shall enjoy perfection and the life  
That is not subject unto change or wasting,  
But ever-blessed, and for ever-lasting.

This



*upon the Creed.*

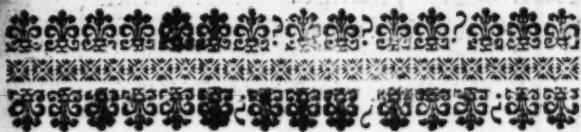
115

This is my Faith, which that it fail not when  
It most should steed me, let God say, Amen.

*To whom, that he so much vouchsafe we may,  
Thus as a member of his Church, I pray.*

I 2

A



A

## Metrical Paraphrase

Upon the

## LORD'S PRAYER.

**L**Ord, at thy Mercy-seat, our selves we gather,  
 To do our duties unto thee, Our Father.  
 To whom all praise, all honour, should be given:  
 For, thou art that great God which art in Heaven.  
 Thou by thy wisdom rul'st the worlds whole frame,  
 For ever, therefore, Hallowed be thy Name.  
 Let never more delays divide us from  
 Thy glories view, but let Thy Kingdom come.  
 Let thy commands opposed be by none,  
 But thy good pleasure, and Thy will done.

And

*upon the Lords Prayer.*

117

And let our promptness to obey, be even  
The very same in earth, as 'tis in heaven.  
Then, for our selves; O Lord, we also pray,  
Thou wouldst be pleased to Give us this day,  
That food of life wherewith our souls are fed,  
Contented raiment, and our daily bread.  
With needful thing do thou relieve us:  
And, of thy mercy, pittie And forgive us  
All our misdeeds, in him whom thou didst please,  
To take in offering for our trespasses.  
And for as much, O Lord, as we believe,  
Thou so wilt pardon us, as we forgive;  
Let that love teach us, wherewith thou acquaints us,  
To pardon all them, that trespass against us.  
And though sometime thou find'st we have forgot  
This Love, or thee, yet help, And lead us not  
Through Soul or bodies want, to desperation } *Sit Pro.*  
Nor let abundance drive, into temptation. } *30. 8, 9.*  
Let not the soul of any true Believer,  
Fall in the time of tryal: But deliber  
Yea, save him from the malice of the Devil,  
And both in life and death keep us from evil.  
Thus pray we Lord: And but of thee from whom  
Can this be had! For thine is the Kingdom.

The

**Yt8**     *A Metrical Paraphrase, &c.*

The world is of thy works the graven story,  
To thee belongs the power, and the glory.  
And this thy happinefs hath ending never :  
But shall remain for ever, and for ever.  
This we confefs ; and will confefs agen,  
Till we shall say eternally, Amen.

*Thou shalt write them upon the posts of thy house,  
and upon thy Gates, Deut. 6. 9.*

**F I N I S.**

